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# THE ORIGINAL JERUSALEM GOSPEL

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*Being Essays on the Document Q*

*by*

J. M. C. CRUM

προέφθασαν οἱ ὀφθαλμοί μου πρὸς
ὄρθρον, τοῦ μελετᾶν τὰ λόγιά σου.
Ps. cxviii. (cxix). 148.

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# TO THE READER

It is not easy for one who is constantly turning over in his mind such a subject as this question of Q, to remember that it may come as a stranger to other people who have been attending to other subjects which seem to them as vital as this subject seems to me. And I long for you who can be interested in things to be interested in this. As you read, you might even be saying, What is this Q, Q, Q, that he goes on printing? Why can he not state plainly what Q is?

But, in the catechism which begins, What is Q?, the answer, if a short answer is demanded, is that Q is a hypothesis. A short answer cannot say more than that.

Q is something which we imagine to have existed once, because to imagine that it did once exist, explains certain things which do exist: for example, the character of passages in St. Matthew and St. Luke. Q seems to some people to be a hypothetical necessity. But no one can say what Q *is*, for, in fact, now, it *is not*, except as a hypothesis which is in process of being formulated. If there ever was a Q, it was an early Christian writing; the earliest Christian writing of which we have any trace. St. Paul wrote his letters to Salonika (the earliest of his letters that survive) about 50 A.D. He wrote them in Greek a long way from Jerusalem. But, before 50 A.D. (our hypothesis says) some Christian (I have



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confessed that I think it was Saint Matthew) wrote, at Jerusalem, not in Greek but in Aramaic, a collection of Sayings of Jesus, and, sometimes, of stories which recalled the circumstances of some of the Sayings. He wrote this collection, in Aramaic, for the Aramaic-speaking Christians in Jerusalem, the original Christians. And two Editors: the Editor of 'St. Matthew' as we read it now, and the Editor of 'St. Luke' as it was put out in a first edition, older than 'St. Luke' as we read it now: these two Editors took this Q as the written authority from which they could copy down authentic accounts. Those two Editors would not represent themselves, merely. They would believe in Q and use Q, because the community of Christians they belonged to believed in Q. Their using it would prove that, by their time, more than one of the Christian Churches valued this Christian collection as the most authentic version they had of the Sayings of Jesus. That is a fact which suggests that we will be wise to consider the question of Q with as much respect as we are capable of.

But then the reader *may* say: Yes, but 'Aramaic'? What is this Aramaic? I never heard of Aramaic. Is it a hypothesis too?

I will try to say what this Aramaic is.

It is called 'Hebrew', in the Acts, for example, but it is not Hebrew.

It is one of the languages of the peoples who have come out of Arabia into Egypt and Syria and Mesopotamia, at different times, during some thousands of years. And they became great peoples

speaking different, but related, languages, in Babylon and Nineveh and Carchemish and Damascus and Tyre and Sidon and Carthage, and in the Holy Land, Israelites and peoples whom the Israelites displaced, and Moabites and Edomites who lived side by side with the Israelites: all the 'Semitic' peoples.

And the language among these Semitic languages which became the common language: the trade language: the government language, all over that part of the world, was this Aramaic.

It was the Carchemish and Damascus people, the people of Aram, who spoke it. It was by its geographical position rather than by the greatness of its speakers that it won this place.

It was used by the Assyrians and spread with their empire: and then the empire of the Babylonians.

Sennacherib's messengers spoke it, though when they wanted the Jerusalem people to understand, they could speak Hebrew too. The Jerusalem people could not, at that time, understand Aramaic. But it spread with the Assyrians, and lived on until it had to give place to Arabic when the Arabians conquered that world. Sennacherib is 700 B.C. Mohammedans had gone a long way by 700 A.D.

In the time of our Lord, Aramaic was the common language of Jews in Galilee. Many Jews in Capernaum or Jerusalem would know Greek and Aramaic. A highly educated Jew would know Hebrew and Aramaic and Greek and, perhaps, Latin too. But in the synagogue in Nazareth or Capernaum the Reader, after reading the Hebrew verses, would stop

to give an Aramaic translation. Because that was now the common language of Galilaean Jews.

Jesus would speak Aramaic to the Galilaeans. The Jews liked St. Paul to speak Aramaic in the Temple. And Q wrote down the Sayings in Aramaic. Then, when Jews from all over the Graeco-Roman world, Barnabus from Cyprus, Paul from Tarsus, Apollos of Alexandria, became Christians, some in Jerusalem, some in Antioch, and in Asia Minor and in Europe, the Aramaic Sayings were translated into Greek for them and for their foreign friends.

The Q collection must, it seems, have been so translated early enough for the translation to have become already an authoritative collection, when St. Luke was making a first edition of the Gospel of which we now read a later edition. And the first edition of the Gospel of St. Luke cannot well have been as late as the year 60 A.D.

FARNHAM, *October*, 1926.

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In Chapter VIII. will be found a conjectural restoration of Q, reprinted from the *Hibbert Journal*.

The Oxford University Press gave me leave to use the words of the Revised Version, and the passages are printed in the Revised Version words either of MT or of LK.

It needs no saying that it is not thereby implied that either MT or LK have quoted Q exactly. The words of one or other are given: the references to both.

Professor Harnack, in his *Sayings of Jesus*, which can be had in an English translation, has shown how delicate and laborious a learning is needed if anyone is even to hazard an inconclusive conjecture of the words of Q which lie behind the MT and LK versions of them.

And Dr. Streeter's exciting chapter on the various texts discloses vistas of uncertainty as to the authenticity of the readings which lie behind the Revised Version.

And there is Dr. Dalman's book on the Aramaic forms of the Sayings which have come to us through the Greek. It also is within the reach of English readers. It will raise, sometimes as against Harnack, a question in the reader's mind, whether MT has not saved for us words which have disappeared from the reports of our Lord's language in MK and LK. For MK and LK have travelled further than MT from Galilee and Jerusalem where the words were spoken.

And again, Dr. Bacon has set the mind questioning about the help we can get from St. Mark's Gospel.

How near do you get, as you read, there, to authentic evidence? Are you listening to Simon Peter's memories of Jesus speaking? Or are you reading a copy of Q?

In these essays the attempt has been made to put before the reader a general view, only, of what may have been the contents of Q, and to suggest, still more conjecturally, an order in which Q may have arranged them.

Throughout this kind of study of the Gospel, the question is always, How far does such and such an hypothesis explain the difficulties and answer the questions which the Gospels themselves raise? How well does the hypothesis work?

The theory, for example, that MK is the original, and that MT and LK have copied MK where passages of MK and MT and LK are parallel, has been found, in general to work. It has stood the test of a very long cross-examination. It simplifies a most complicated array of questions. It comes in like a conductor for whom this whole orchestra of questions was waiting, making dispersedly a confusion of tentative sounds. And when it is accepted the several facts each take their part and place in a consistent explanation of what it is that has happened. It is an hypothesis which works.

If the theory of Q is equally right, it will take its place among the trustworthy and accepted theories in the study of the Synoptic Gospels. The consequences of accepting it and working upon it will be found to fit in with other right opinions about the early Church. It will be found to have its natural place in that consistent view of Christian origins

which is still in the making. There are many questions asking themselves about it and around it now. And many more will, no doubt, arise. But ultimately, if it is a fact that this which we call Q was copied by MT and LK, after being written at Jerusalem, very early, in Aramaic, and, as soon as Greek-speaking Christians began to need a translation, translated into Greek: if it is a fact that Q was this record received by men who had known Jesus on earth, then this will be found, very simply taking its place as the right theory: the theory in which our minds can come to rest.

New problems arise. Old problems reassert themselves with a new emphasis. The theories are always liable to be put upon their trial.

Scholars try them with scholarly questions. But every man, scholarly or unscholarly, who cares about the Christian faith, and acknowledges the grace of Christian influences, is always testing the belief which he holds, or which holds him, about the Gospels and about Him of whom the Gospels speak.

Every man has his theories, whether he inherits them or forms them for himself. We hold them, each of us, as loyally and as reverently, as open-mindedly and as sincerely as we can.

Life tests them. And some beliefs hold: some give way. Some change their form: some stand unchanged.

This enquiry is approached, here, with the presuppositions of one who accepts, in general, the generally accepted theories.

It is accepted here, that MK, sometimes—not always but sometimes—speaks to us with the

authority of St. Mark himself telling us what he had heard St. Peter say.

And that in LK we have sometimes, not always, St. Luke, the companion of St. Paul, telling us what he had learned in the Holy Land, perhaps, twenty-five years after what he tells us had been said or done. And that in the Acts there are passages which have the authority of St. Luke himself.

And St. Paul speaks with his own authority. No mistaking his voice, in Galatians, Corinthians, Romans, for example.

And one more hypothesis I must mention, which is thought worth putting on its trial here. It is the suggestion put forward by Dr. Streeter in 1921 following up the suggestions of Sir John Hawkins.

The suggestion is that our St. Luke's Gospel is a second edition: that in it two editions can be traced and that the first edition can be disengaged and separated from the second.

The chief passages which belonged to this first edition, it is supposed, are to be found in Lk. iii.-iv. 14; vi. 12-vii. 50; ix. 51-xviii. 14.

Other passages may have to be added, and, obviously, the passages which belonged to the first edition will have undergone some re-editing to fit them for their places in the new edition. The beginnings and the ends of passages may have undergone alteration. But, on the whole, the material of the earlier edition has been kept separate and is distinguishable.

This hypothesis implies, that our present 'St. Luke' has been composed on the lines of the original LK. Whereas MT has used MK as the framework of his

Gospel, and fitted in other material as best suited the Marcan scheme, the second Lucan editor has used LK, edition I., as his framework, and fitted in the Marcan material as best suited the Lucan scheme.

St. Matthew has worked his other material into the Marcan passages. But in LK the Marcan material is a later addition and is kept separate from the non-Marcan material.

Q can accordingly be found, still, in LK, uninterfered with by MK. The fragments of Q in LK took their present form before MK was written.

The supposition, the hypothesis of two editions of LK, solves, incidentally some of the questions which have perplexed many a reader.

LK, like the Acts, spoke in some places with a self-evident authenticity. It felt like work of the 'fifties or 'sixties. And then again, in places, it lost our instinctive confidence. It quoted, for example, from Josephus. Its date, we were assured, could not be earlier than 100 A.D.

The case was the same in LK and in the Acts. And passages, in themselves convincing, lost some of their authority because of the suspicions which they incurred by coming in more dubious company. A gospel of 60 A.D., a first edition disengaged from the second edition, separated and set free from the work of forty, fifty years later, would speak with a high authority. And it would give yet higher authority to the material which it used as authoritative.

And this first edition of LK uses Q. It uses Q as its chief authority.

The theory is on its trial. The question is, How does this hypothesis work ?

Men have been using all the writings of the New Testament for historical evidence as though they were of equal value. It is as though some one used pounds and shillings and pence, in a belief that gold and silver and copper were of equal value. There is a singular value in any evidence of witnesses, where we can distinguish their voices, such as MK. and LK, and St. Paul.

But more original than these, nearer to the origin than any other, Q claims to be heard.

The claim is on its trial.

If it is a false claim it ought not to take long to find it out.

If it is a right claim it will, I think, come very simply and quietly and naturally to its own. It need not strive or cry or lift up its voice, if it is true.

No ingenuity will be needed to defend it, for no dislike of any supposed consequences of accepting Q as the earliest Christian witness of the Christ, can, in the end, affect its native and inalienable right to the throne.

Is this hypothesis an hypothesis which works? Time and use will show. The theory is on its trial. And still, as is usual, they who try the theory are themselves upon their trial.

For it comes to men as an obscure claimant. It comes with an unprepossessing name, or with no name at all. Such a new-comer, it claims to be so ancient! Hidden, all this while, it suddenly appears to the mind, and offers its authority as more unquestionable than the authority of two Gospels! If it is true, it cannot but be a disturbing truth.

It is on its trial. And so are they who ask about it, Is it true?

# I

## THE QUEST OF THE SOURCES OF GOSPEL-WRITINGS

The Gospel Story has itself had a long story and has travelled far on its way to England, and into the English language, to take its place among the thoughts of English minds.

What was said and done on the shore of the lake or in the boat or on the hill-side in Galilee or in the streets of Capernaum or Bethsaida or in the temple-court at Jerusalem or outside the City wall in those years, 29, 30 A.D., would, at first, become a vivid memory of men who were, we think, to be found living in Jerusalem for some years afterwards. The most important witnesses would be men living in Jerusalem, speaking Aramaic, thinking as Galilaeans, and, but for their loyalty to Him whom their neighbours had rejected, not very markedly different from many of the Jews at Jerusalem.

And then their society must be thought of as enlarged and including other Jews whose past life was very different from the lives of Galilaean fishermen. These new Christians belonged almost to another world, a world of Greek seas and harbours and islands and thought and speech. Their Bible was

the Greek Septuagint, for example. They, when they came to hear the Galilaean story, would unconsciously translate the thoughts of Galilee into thoughts of men familiar with Graeco-Roman cities of Cilicia and Cyprus and Asia and Macedonia and Achaia. They became Christians too. They received the Galilaean story in Jerusalem, but they received it with un-Galilaean minds. It must have undergone some change as it passed into their minds, and through them went on to Antioch and Damascus and Caesarea and Philippi and Ephesus and Alexandria and Rome.

James the brother of the Lord would have one way of thinking and speaking, Stephen and Barnabas another. The Christian story must have been affected, as light is deflected by passing through a transparent medium : the Christian ideas must have been deflected as they passed through the medium of men's minds, one of them the mind of Paul of Tarsus.

Even in the same mind, the mind of St. Paul, ideas do not remain at a stand-still. St. Paul writing to Salonika is not thinking the same thoughts as St. Paul writing to Galatia, or again, as St. Paul writing to 'the Ephesians.'

And the difficulty is to allow for the continual and continuous changing : to feel what difference has been made as the Christian belief rounds itself into the whole Christian belief as it is represented to us by a general acquaintance with all our completed New Testament.

For purposes of history it is imperative that we get as close as we can to the most original account of the origins of Christianity. We want to come

as near as possible to the kind of evidence we should have had in our hands, if St. Mark's Gospel had never been influenced by the thought of St. Paul, or if St. Matthew's Gospel had been written down, word for word, as we read it by one of the Twelve, or if St. John's Gospel had been the work of the son of Zebedee himself.

Every word we have is evidence of some history. It has its own value. But it may be evidence of original witnesses remembering what they themselves heard said and saw done by Jesus: or it may be evidence of what, two generations later, Christians found to be mystically true in their Christian experience, in peace or persecution, of Christ's Presence in Christian life, in Christian homes, in the Christian Breaking of Bread.

For other purposes later writings may have a value such as earlier writings could not have. But as historical evidence what a man will most value is the evidence which brings him nearest to the actual years of Jesus of Nazareth on earth.

The quest is not a simple one. For, at every step, the mind will be apt to find what it comes prepared to find. The facts will present themselves, of course, but they will be seen from the reader's point of view. If, for example, a reader is determined to accept as the more original evidence only what he would accept as a probable man-in-the-street story nowadays, then all that is most remarkable in the facts: which may well mean, all that has caused the story to be there at all, nowadays: all that will be ruled out as fiction.

If, on the other hand, the reader determines that there is a kind of impiety in cross-questioning such evidence at all, the facts will have as little chance with him, of telling him what they are. It will take time to focus, as it were, the eyes of the mind, so that the truth is seen to be true. Yet any man may trust that those theories only will, in the end, be found to survive which are right. Time will test them, and that, with the unforeseen tests which can only be endured by the simple truth.

Let me give an example of delusiveness of ruling out evidence, as early evidence, because, to modern thought, it would seem probable that many years would be needed for the evolution of what seems to many modern minds a myth.

We are told to date St. Paul's first letter to Corinth about 55 A.D.: about twenty-five years after the Crucifixion. And we find St. Paul writing, after those twenty-five years (1 Cor. xv. 3):

> I delivered unto you first of all that which also I received, how that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures; and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep. . . .

St. Paul, whose word is trustworthy, is telling you what was believed by the Christian Church, after an interval of twenty-five years.

He is writing to Corinth as to one of many Churches which have grown up in the same belief, and the

others believed earlier than Corinth. St. Paul is half-way to Rome already. And he has come, he says, sent out and carried on and urged always forward, by a force of which he says, 'I delivered unto you . . . that which also I received.' It was 'revealed in me', 'in' St. Paul, but it was revealed through earlier believers. He names them. Cephas, the Twelve, the five hundred brethren, James. Christ died on the Cross to make atonement for our sins. Christ rose on the third day from the dead.

If anyone is trying, as a historian, to discover what is the truth about the origins of Christianity, he must recognize the objective reality of as much as this, already, at Jerusalem, not very many years later than the year 30 A.D.

Can anyone see in behind St. Paul, as it were, and not through this astonishing mind of St. Paul?

The scholars are agreed that St. Mark is early evidence. It is sure, if anything is sure, that the Gospel of St. Mark has been used as an authority which they greatly respected by the Gospels (as we read them now) of St. Matthew and St. Luke.

How near does the Gospel of St. Mark take you to Cephas and the Twelve and the five hundred and James, themselves, without the interference of any 'Pauline medium'?

Take, again, one example, Mk. iv. 10-14, etc.:

> 10. And when he was alone, they that were about him with the twelve asked of him the parables.
>
> 11. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:

12. That seeing they may see and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

13. And he saith unto them, Know ye not this parable? and how shall ye know all the parables?

14. The sower soweth the word . . .

Let the reader read twice over, once straight on, and once leaving out verses 11, 12.

To some minds to leave out verses 11, 12, will afford a great relief. Verses 10, 13, 14, etc., run naturally on. They do not make, He saith, follow He said. They give one answer to one questioning. But it is not this simplicity of construction that will be welcomed only. It is the relief from the thought that we hear That Voice using the words 'lest haply it should be forgiven them.' We have escaped out of an atmosphere of predestination, an atmosphere which is breathed in the closing verses, for example, of the Acts. The experience of St. Paul, and of men who survived St. Paul is in those two verses. They are an indication that St. Mark's Gospel, as it stands, has been influenced by others than Cephas and the Twelve and James.

And yet they encourage a hope of getting very near to Simon Peter. For here, at any rate, it is not difficult to feel the difference between the verses which are influenced and the verses which are uninfluenced, or less influenced, by what others than Cephas had said in the hearing of St. Mark.

What St. Mark wrote would be written, it is thought, somewhere about Nero's persecution of the Christians in Rome, 64 A.D. But it is believed that

remains of another Christian writing can be traced in the New Testament earlier than St. Mark's 64 A.D., and earlier even than St. Paul's epistles.

It is in this document that I propose to myself to interest the reader, a document for which it is claimed that it must have taken, at Jerusalem, very much the form in which it is recoverable to-day, although it was written down, ten, twenty, thirty years after Jesus lived as Man on earth.

The search is not a simple one. It is always subject to the same questions: the question, What shall we suppose that it would be likely to have been? and, What, in fact, do we seem to find it to have been? that men must work their way towards recovering this document, if such a document ever existed, and in so far as such a document, if it had ever existed, could be recovered. And yet, though men will, some of them, be ready to despise the search, (as Socrates is reported to have said), the prize is fair, the hope is great.

Let me say something of the argument which has led so many to believe that such a document did once exist and can still, in a measure, be recovered.

Its existence once, is inferred. It is not known. It is like the unseen planet that was inferred to exist, though it had never been seen, by its pulling a seen planet out of its course in the sky. I suppose the scholars were led to infer it, somewhat as follows.

Men had studied the three Synoptic Gospels, comparing and comparing. And they came to the conviction which stands the test of time and which answers quite simply ten thousand questions; the

conviction that St. Mark wrote an original Gospel, of which St. Matthew and St. Luke made copies when they were making their later gospels. To arrive at the conviction that this is so, a person must put the theory to the test: to a thousand tests. But it may be said that the more fully the theory is tested, the fuller is the conviction that it is the simple truth. And then, with this conviction in the mind, the reader goes on to other questions.

He is now like one who has had leave to look over the shoulder of the two later editors and watch them at their work of copying. He sees the original. And he sees the copies. Each time a copyist makes a change, alters a word, shortens a paragraph, leaves out a sentence, you may wonder, why is he doing that? but there remains no question whether he is doing it. What he has done is certain. The fact is clear. And then you may take the two copies and compare them. How often and how far have they diverged from one another? That, also, is clear enough. It is in possession of these positive facts that you pass on to another enquiry, What of the other passages of MT and LK which agree together very much as their Marcan passages agree, and yet have no Marcan original to account for their agreement?

Here, it seems, the two copies remain.

But the original is missing.

It is said that, even if such a missing original has ever existed, it is now lost beyond all hope of recognition or recovery.

If St. Mark had been missing, it is said, no one

could, out of these Marcan passages in MT and LK, have reconstructed MK.

So much may be allowed.

But then, as the discerning reader will hasten to remind us, it is unnecessary to venture into this region of conjecture. For, St. Mark is not missing. And the question is, What can be done, seeing that St. Mark is not missing ?

Since St. Mark is not missing, you have before you a demonstration of what happens when MT and LK do copy the same original. You advance from firm ground and may, perhaps, find footing which is firm.

Turning to those non-Marcan passages, which are so like one another in MT and LK, you can ask, Given these parallel passages, what unknown original can be inferred on the analogy of the Marcan passages and their known Marcan original ?

It is contended that the experiment is worth making. It is not contended that the experiment will ever give you the unknown original as it lay before MT and LK.

If only such words as are identical in the copies made by St. Matthew and St. Luke of MK were written down, the result would be a greatly impoverished version of MK.

Even if all that either of them has exactly copied were written down, the result would still be a MK which had suffered severe losses.

But if only the words which both MT and LK owe to MK were written down, the result would not be nothing. The effect would be a little like the reading of an inscription on weathered and broken

stone of which words and sentences were undecipherable, in places.

But, if we had no other copy of some important inscription, we should value highly so much as this copy of the inscription gave us.

And it would be difficult to exaggerate the importance of a Christian document such as this unknown document is thought to have been.

So much talk as there has been about it, in favour of it, and against it, it became cumbersome at every allusion to speak of 'the hypothetical document whose contents are inferred from those passages in the first and third gospels which are identical or nearly identical, and whose similarity is not accounted for by a common derivation from the second gospel.' Some abbreviation was needed. And the Germans gave the name of 'Quelle' to the 'hypothetical document whose contents, etc., etc.' 'Quelle' in German is 'source,' 'spring,' 'well' in English.

'Quelle,' in this case, was the source and origin from which issued 'those passages which are identical or nearly identical,' etc., etc.

And 'Quelle' was shortened into 'Q.'

There is, however, another name which it is very possible that this supposed document might claim.

For in the oldest Christian tradition about the making of the Gospels there is a statement made by Eusebius quoting Papias which may well relate to Q.

Papias was writing about a hundred years after the Crucifixion. And Eusebius was quoting Papias nearly another two hundred years after Papias wrote.

Papias says that he had questioned the disciples

of the elders : the disciples of Andrew and Peter and Philip and Thomas and James and John and other elders. And Papias speaks of the belief that two of the gospels were, one of them, the teaching of St. Peter in Rome written down by St. Mark, and the other, the Logia written down by St. Matthew.

St. Matthew, he says, compiled the Logia in the Hebrew dialect, and everyone interpreted them as best he could.

'Logia' we know are Sayings, but not necessarily nothing but Sayings. The Old Testament, for example, was known as 'Logia.' And 'in the Hebrew dialect' here (as in the Acts) means, it seems, 'in Aramaic.'

And the document Q, as it appears from the inferences made about it, answers very exactly to the description given by Papias. For Q consists almost entirely of 'Sayings.' It might be called 'Logia,' exactly as the Book with the Sayings of Mount Sinai and the rest was called 'Logia.' And the Aramaic scholars agree that it has the air of being a Greek translation from an Aramaic original.

It was translated into Greek and in the Greek it was already accepted as authoritative at the time when the MT and LK Gospels were made.

How early was that ?

The Gospels in their present form do not push back the date so far, but within and behind 'St. Luke' as we now read it, there can be found an earlier Lucan gospel which must be very early work. It may well be dated earlier than 60 A.D. We shall have to allude to that again.

This 'first edition' of St. Luke already accepts Q for its chief authority.

There can hardly have been many documents which would pass with an authority like this, between the Churches of those first years in Jerusalem, Antioch, Rome: authoritative: translated: by 60 A.D. Perhaps the right name for Q is 'the Logia according to St. Matthew.' Perhaps it is because our first gospel has preserved so much of Q that it has won the name of 'the Gospel according to St. Matthew.'

For my part I will allow myself when I have written (a little unwillingly) about the 'document Q,' to be thinking of the Logia of St. Matthew. And sometimes I shall say 'possibly,' and sometimes I shall say 'probably' they were one and the same.

But whatever the name, the document which makes the claims which Q makes, cannot lightly be ignored. It may be the year 40 or 45 A.D. speaking of what it knows to the twentieth century A.D.

What name is to be given to the temper of a Christian in the twentieth century who will not give it a fair hearing?

In the next chapter I will print a considerable amount of the words supposed to be from Q which are identical in MT and LK.

I will end this chapter by giving five examples of Q passages as they are found in MT and in LK printed parallel to one another.

| Mt. iii. 7. Ye offspring of vipers, who warned you to flee from the wrath to come? | Lk. iii. 7. Ye offspring of vipers, who warned you to flee from the wrath to come? |
|---|---|
| 8. Bring forth therefore *fruit* worthy of repentance: | 8. Bring forth therefore *fruits* worthy of repentance, |

9. And *think* not to say within yourselves, We have Abraham to our father :
for I say unto you, that God is able of these stones to raise up children unto Abraham.
10. And even now is the axe laid unto the root of the trees :

every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

and *begin* not to say [within yourselves,] We have Abraham to our father :
for I say unto you, that God is able of these stones to raise up children unto Abraham.
9. And even now is the axe *also* laid unto the root of the trees :
every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

I have italicized the words that differ.

Or compare these passages :

Mt. vii. 3. And why beholdest thou the mote that is in thy brother's eye,
but considerest not the beam that is in thine own eye ?
4. Or how *wilt* thou say to thy brother,
Let me cast out the mote *out of* thine eye ;
*and lo,* the beam is in thine own eye ?
5. Thou hypocrite,
Cast out first the beam out of thine own eye ;
and then shalt thou see clearly to cast out the mote *out of* thy brother's eye.

Lk. vi. 41. And why beholdest thou the mote that is in thy brothers' eye,
but considerest not the beam that is in thine own eye ?
42. Or how *canst* thou say to thy brother,
*Brother,* let me cast out the mote *that is in* thine eye,
*when thou beholdest not* the beam *that* is in thine own eye ?
Thou hypocrite,
Cast out first the beam out of thine own eye,
and then shalt thou see clearly to cast out the mote *that is in* thy brother's eye.

Or, here is a third example :

Mt. vii. 21. Not every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven ; but he that doeth the will of my Father which is in heaven.
24. Everyone therefore which heareth these words of mine,

and doeth them,

Lk. vi. 46. And why call ye me, Lord, Lord,
and do not the things which I say ?

47. Everyone that cometh unto me, and heareth my words,
and doeth them,

| | |
|---|---|
| shall be likened unto a wise man, | I will shew you unto whom he is like : |
| which built his house upon the rock : | 48. He is like a man building his house, who digged and went deep and laid a foundation upon the rock : |
| 25. and the rain descended, and the floods came, and the winds blew, | and when the flood arose, |
| and beat upon that house, | the stream brake against that house, |
| and it fell not : | and could not shake : |
| for it was founded upon the rock. | because it had been well builded. |
| 26. And everyone that heareth these words of mine, | 49. But he that heareth, |
| and doeth them not, | and doeth not, |
| shall be likened unto a foolish man, | is like a man |
| which built his house upon the sand : | that built a house upon the earth without a foundation ; |
| 27. And the rain descended and the floods came, and the winds blew, and smote upon that house ; and it fell : | against which the stream brake, |
| and great was the fall thereof. | and straightway it fell in : and the ruin of that house was great. |

It will be noticed that one of these passages is a Saying of the Baptist, and the other two are Sayings of Jesus.

And here, of course, there is room for the doubt which was felt also with regard to the Marcan passages. It is asked, Why demand one written original of passages which record Sayings ? How could such records, if they were trustworthy, *not* be like one another ? Story-telling may vary, but not quotation.

The answer in the case of MK was that the similarity between MK and MT and LK was as great where they were telling the story as where they were quoting the Sayings. And this answer is not so ready in the case of the Unknown Original. For the

Unknown Original consists almost entirely of Sayings. And still, where there is narrative, there is the same likeness as in the Marcan examples. Here is an important example.

Mt. vii. 28. And it came to pass when Jesus ended these words, the multitudes were astonished . . .

viii. 5. And when he was entered into Capernaum, . . . a centurion . . . saying, Lord, my servant lieth in the house sick . . .

8. And the centurion answered and said, Lord, I am not worthy . . .

Lk. vii. 1. After he had ended his sayings in the ears of the people

he entered into Capaernaum.

2. And a certain centurion's servant . . . was sick . . . (and 6.) the centurion sent friends to him saying unto him, Lord, trouble not thyself: for I am not worthy.

Compare, again, the two versions of the passage in which it is told how the Baptist sent his message from prison to Jesus.

Mt. xi. 2. Now when John heard in the prison the works of the Christ,

3. He sent by his disciples, and said unto him, Art thou he that cometh . . .

4. And Jesus answered and said unto them, Go your way and tell John . . .

7. And as these went their way,
Jesus began to say unto the multitudes concerning John,
What went ye out into the wilderness to behold?

Lk. vii. 18. And the disciples of John told him of all these things.

19. And John, calling unto him two of his disciples sent them to the Lord saying, Art thou he that cometh . . .

22. And he answered and said unto them, Go your way and tell John . . .

24. And when the messengers of John were departed,
he began to say unto the multitudes concerning John,
What went ye out into the wilderness to behold?

The Unknown Original was, it seems, almost wholly a collection of Sayings. But there is as much evidence as the nature of the case allows that there is more here than a case of faithful memories remembering alike the same spoken words of Jesus.

## II

## THE WELL

Let someone underline the words which are found alike in MT and LK, and not in MK, and read them. I said it would be like reading an inscription on a stone that had been worn or weathered, there would be words and sentences lost here and there.

But there is a further disadvantage that many of the italicized words would not be found in either MT or LK in the order which is likely to have been their original order. To speak still of an old inscription on marble, it is as though the marble had been broken and the fragments misplaced.

It is easy, however, to choose out twelve passages and arrange them sometimes with the help of both MT and LK, sometimes with the help either of LK or of MT, and to read them in what is likely to have been their original sequence.

The passages are as follows :

| | | |
|---|---|---|
| I. The Baptist - | Mt. iii. 1-12. | Lk. iii. 7-17. |
| II. The Temptation - | iv. 1-11. | iv. 1-13. |
| III. The New Law - | vii. 3-27. | vi. 43-49. |
| IV. The Centurion's Servant - - | viii. 5-13. | vii. 2-9. |

| | | |
|---|---|---|
| V. The Healing of the Dumb - - | Mt. ix. 32, 33. | Lk. xi. 14-28. |
| VI. The Sign of Jonah | xii. 22-45. | xi. 29-32. |
| VII. The Baptist's Message | xi. 2-19. | vii. 18-35. |
| VIII. The Disciples' Mission and Return | viii. 19-22.<br>ix. 37-x. 25. | ix. 57-62.<br>x. 2-24. |
| IX. Sayings, | | |
| The Sparrows - | x. 26-33. | xii. 2-12. |
| The Lilies - | vi. 25-34. | xii. 22-31. |
| X. Offences, Forgiveness, etc. - - | xviii. 6-21. | xvii. 1-6. |
| XI. Woe to the Hypocrites - - | xxiii. 27-39. | xi. 44-51.<br>xiii. 34, 35. |
| XII. The Coming of the Son of man - | xxiv. 26-41. | xvii. 23-37. |

Of these twelve groups I., II., III., IV., X., XII. place themselves in the same order in both Gospels. V. has been misplaced in both Gospels, but there is an indication at Mt. ix. 32, 33 of its right place.

In both Gospels VI. follows V.

VII., VIII., IX. are here placed on the authority of LK. XI. is where MT places it.

Let the reader read these passages in this order, and attend, for the moment, only to these. And for the sake of reducing ' conjecture ' to the smallest possible proportions, let him read only such words as are found in both MT and LK.

The opening words are interfered with by words which MT and LK have, perhaps, copied from MK. And the opening sentences are like an inscription reduced to a few disconnected words,

> And in . . . John . . . in the wilderness . . . repent . . . [all the country] round the Jordan . . .

But a more continuous passage follows,

> Offspring of vipers, who warned you to flee from the wrath to come?
> Bring forth therefore fruit(s) worthy of repentance:
> and . . . not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.
> And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth fruit is hewn down, and cast into the fire.
> I indeed baptise you with water; but there cometh . . . a mightier than I whose shoes I am not worthy . . . he shall baptise you with the Holy Ghost and with fire.
> Whose fan is in his hand, throughly . . . cleanse his threshing floor; and . . . gather the wheat into the garner, but the chaff he will burn up with unquenchable fire.

St. Mark's influence has interfered again in what follows and the words are less certain in a passage which must have followed, for it is alluded to in the Temptation.

But the quotation runs clear again at

## II. The Temptation

> Jesus led [by] the Spirit in[to] the wilderness . . . fasted [did eat nothing] forty days . . . hungered . . . said to him, If thou art the Son of God command that th . . . stone[s] become bread.
> He answered, It is written, Man shall not live by bread alone.
> . . . and set him on the pinnacle of the temple, and sai[th] unto him, If thou art the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and on their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

Jesus . . . unto him, It is [written], Thou shalt not tempt the Lord thy God.
Again the devil shew[eth] him all the kingdoms of the world and the glory of them, and said unto him, All . . . will I give thee if thou wilt worship me.
Jesus sai[d] unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.
Then the devil . . . away from him . . .

Here the thread is lost. There is the word 'Nazara,' Mt. iv. 13, Lk. iv. 16, but the connexion is lost until Jesus is preaching the Beatitudes. Here MT appears to have introduced words remembered or copied from elsewhere, and LK has made, no doubt, his usual changes of style, but Q can be recognized in

he said to his disciples,
Blessed . . . the poor for . . . rs is the kingdom . . .
Blessed . . . the hungry for . . . be filled.
Blessed are ye when men shall reproach you . . .
your reward is great in heaven . . . for . . . the prophets . . . you.

The inscription is (so to speak) defaced here. Into the reasons for this I will go, later.

But further on, in the same Sayings, you read,

every man who putteth away his wife . . . adultery, . . . marry her that is put away . . . adultery.
. . . on the cheek . . . the other also . . . even your shirt . . . your cloak . . . give to him that asks of thee . . . [keep] not back . . . I say unto you, Love your enemies . . . pray for those that [perse]cute you.
. . . be sons of the father . . .
if ye love them that love you . . .
ye [shall] be as your father is.
judge not . . . ye be not judged. . .

with what measure ye measure it shall be measured to you.
And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine eye?
how . . . to thy brother, Let me cast out the mote . . .
thine eye . . . the beam in thine own eye?
Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote . . . thy brother's eye.
a good tree . . . good fruit;
a corrupt tree . . . corrupt fruit . . .
known by fruit . . .
grapes of thorns? figs of . . .?

There follows words about 'calling me, Lord, Lord,' and 'doing' and,

Everyone that heareth my words, and doeth them, he is like a man which built his house upon the rock:
and the river . . . against that house
and it [fell] not for it was founded . . .
But he that heareth and doeth not,
is like a man which built his house upon the . . .
and the river . . . against . . .
and it fell and . . . of it was great.
And when he had ended these words, [or, when he had fulfilled these sayings,] he entered into Capernaum, and a centurion . . . servant [or, boy] sick.
And the centurion said, Lord, I am not worthy that thou shouldest come under my roof: but say the word, and my boy shall be healed. For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.
And when Jesus heard, he marvelled, and said to them that followed, I say unto you, I have not found so great faith, no not in Israel.

Next, I follow the order indicated by Mt. ix. 32, where St. Matthew appears to have begun to copy Q

and then left off and only resumed his copy of the passage at xii. 22.

## V. The Healing of the Dumb Man

. . . a dumb spirit . . . the spirit [cast] out, the dumb spake and the multitudes marvelled.
But [the Pharisees] said, By Beelzebub the prince of the devils casteth he out devils,
and knowing their [thoughts] he said unto them, Every kingdom divided . . . itself is brought to desolation ; and a house . . .
and if Satan is divided against himself, how shall his kingdom stand ?
and if I by Beelzebub cast out devils, by whom do your sons cast them out ? therefore shall they be your judges.
But if I by the . . . of God cast out devils, then is the kingdom of God come upon you.
He that is not with me is against me ; and he that gathereth not with me scattereth.
and whosoever shall s[peak] a word against the Son of man, it shall be forgiven him : but . . . against the Holy Spirit it shall not be forgiven.

## VI. The Sign of Jonah

This evil generation seeketh a sign and a sign shall not be given to it except the sign of Jonah.
For as Jonah . . . so shall the Son of man . . .
The men of Nineveh shall stand up in the judgement with this generation and shall condemn it :
for they repented at the preaching of Jonah :
and behold, a greater than Jonah is here.
The queen of the south shall rise up in the judgement with this generation and shall condemn [it] :
for she came from the ends of the earth to hear the wisdom of Solomon ;
and behold, a greater than Solomon is here.

## VII. The Baptist's Message

. . . in prison . . . John . . . sent his disciples . . .
Art thou he that cometh, or look we for [an]other?
And he answered and said unto them, Go your way, and tell John what things ye hear and see, [or, see and hear].
The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the poor have the good tidings preached to them, and blessed is he whosoever shall find none occasion of stumbling in me . . .
And [Jesus] began to say unto the multitudes concerning John, What went ye into the wilderness to behold? a reed shaken by the wind?
But what went ye out for to see? a man clothed in soft raiment? Behold they that . . . in kings' [houses].
But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet.
This is he of whom it is written,

Behold I send my messenger before thy face,
Who shall prepare thy way before thee.

I say unto you, Among them that are born of women, . . . not . . . a greater than John . . . he that is little in the kingdom . . . is greater than he . . .
Whereunto shall I liken this generation? It is like children sitting in the market-place . . . call and say . . .

We piped unto you, and ye did not dance;
We wailed, and ye did not mourn.

For John came neither eating nor drinking, and [they] say, He hath a devil.
The Son of man came eating and drinking, and [they] say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!
And wisdom is justified of her . . .

VII is in its Lucan place here. MT and LK agree in placing next the Mission and Return of the Disciples.

### VIII. Mission of the Disciples

. . . said unto him, I will follow thee, whithersoever thou goest.
And Jesus . . . unto him, The foxes have holes, and the birds of the heaven have nests ; but the Son of man hath not where to lay his head . . .
another said . . . suffer me first to go . . . bury my father . . .
follow me ; leave the dead to bury their own dead.
The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.
. . . say, The kingdom is at hand . . .
no wallet, no shoes . . .
into whatsoever house . . . city . . . ye enter . . . receive you not . . . as ye come out . . . dust . . . your feet . . .
I say unto you, it shall be more tolerable for Sodom in the day than for that city.
Behold, I send you forth as sheep [or, lambs] in the midst of wolves. . . .

If LK is to be followed rather than MT here, the Return of the Disciples comes next.

### The Return (VIII.)

He said, I thank thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes :
Yea, Father, for so it was well-pleasing in thy sight.
All things have been delivered unto me of my Father : and no man knoweth . . . the Son, save the Father ; [nor] the Father, save the Son, and he to whomsoever the Son willeth to reveal him.
Blessed are the eyes which see . . .
for I say unto you, that many prophets and . . . [desir]ed to see the things which ye see and saw them not ;
and to hear the things which ye hear, and heard them no

MT has introduced between the Mission and the Return of the Disciples the Saying which follows here, or the two Sayings, perhaps I should say.

For there are two closely related passages, one to allay the dread of persecution and the other to allay every worldly anxiety. LK has scattered the Sayings, for editorial purposes, and altered them for the sake of literary improvement of their style.

But in spite of these departures from an exact copy of Q, enough evidence remains in MT and LK to justify the suggestion that hereabouts should stand,

### IX. Sayings, of the Sparrows, and of the Lilies.

> nothing covered, that shall not be revealed; and hid, that shall not be made known.
> What [I say] in the darkness, speak ye in the light:
> and what ye hear in the ear, proclaim upon the housetops.
> Be not afraid of them which kill the body, but fear . . . Gehenna.
> Are not . . . sparrows sold for . . . farthing? and not one of them . . .
> The very hairs of your head are all numbered.
> Everyone who shall confess me before men, him will I confess before . . .

A little lower down LK gives what MT has introduced into his Sermon on the Mount.

### The Lilies

> Therefore I say unto you, Be not anxious for . . . life, what ye shall eat, nor for your body, what ye shall put on. The life is more than the food, and the body than the raiment.

The birds [or, the ravens] . . . they sow not, neither reap, nor . . . barn[s] ; and [God] feedeth them.
Ye are of more [value] than they.
And which of you by being anxious can add a cubit unto his stature ?
Why are ye anxious concerning [raiment] ?
Con[sider] the lilies, they [toil not] neither do they spin : but I say unto you, Even Solomon in all his glory was not arrayed like one of these.
But if God doth so clothe the grass [of] the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?
What shall we eat ? What shall we drink ? . . .
For after all these things do the Gentiles seek.
Your Father knoweth that ye have need of these things.
Seek ye his kingdom and these things shall be added unto you.

## X. Offences, Forgiveness, etc.

Q is found again at a passage Mt. xviii., Lk. xvii., of which the very miscellaneous contents are indicated by the words which MT and LK have in common. These (in spite of a rearrangement) have retained their original connection with one another.

Woe . . . needs [must] come occasions of offence. . . .
Woe to him through whom [they] come.
Better a [mill]stone about his neck . . . in the sea . . . than offend one of these little ones.
If a man [have] a hundred sheep and one of them [stray], doth he not [leave] the ninety and nine and go and find it ? rejoiceth [more] than over the ninety and nine.
Even so . . . in heaven.
If thy brother sin . . . seven times ? Forgive . . . seven times.
If ye have faith as a grain of mustard seed . . .

And then would follow (in MT's order) a denunciation of Woe to the Scribes and Pharisees. The passage raises vexed questions, involving Aramaic, but I will copy the common words.

### XI. Woe to the Hypocrites

. . . burdens, with a finger . . .
chief places in the synagogues, greetings in the market-places.
Woe unto you, for ye [shut] . . . ye enter not yourselves, and them that were entering in ye [hindered].
Woe unto you . . . Pharisees ! for ye tithe mint and . . .
and [pass over] judgement and . . .
These ought ye to have done, and not to leave the other [undone].
Ye Pharisees . . . ye cleanse the outside of the cup and of the plat[ter],
but within is full of extortion and [wicked]ness.
within . . . clean . . . Woe unto you ! because . . .
Woe unto you ! for ye build the [tombs] of the prophets . . . fathers . . . Ye are witnesses . . . they [killed] . . .
Therefore . . . I send prophets, and some of them [they] shall kill . . . than on . . . the blood . . . from the blood of Abel unto the blood of Zachariah, who . . . between the sanctuary and the altar.
I say unto you . . . upon this generation.
O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her !
how often would I have gathered thy children together, even as a hen gathereth her chick[ens] under her wings, and ye would not !
Behold, your house is left unto you . . .
I say unto you, Ye shall not see me until ye shall say, Blessed is he that cometh in the name of the Lord.

Lastly there are indications that MT and LK both copied at the close of Q words about the Coming

of the Son of man. I copy here, only the verses to which LK and MT give the same place.

### XI. The Coming of the Son of Man

. . . Behold ! Behold !
for as the lightning . . . so shall be the . . . of the Son of man.
Where the c[arcase] is, there shall the eagles be gathered.
As the days of Noah so shall be . . . of the Son of man, eating, drinking, marrying, giving in marriage, until the day that Noah entered into the ark, and the flood came, and [took] them all . . .
Two men shall be . . .
one . . . taken, and one . . . left.
Two women grinding . . .
one . . . taken, one . . . left.

This is a fair equivalent of the words which are identical in the Greek of MT and LK. There are more than 1600 Greek words. And all conjecture ingenious or daring or brilliant or plausible or dubious has been avoided in the transcription of them.

What I have written is intended to state as plainly as possible the Q hypothesis. The hypothesis is this. Once upon a time there was a Document. And here are words which (among others) were the words of that Document.

## III

## SAYINGS

Among the passages from Q which MT and LK have saved (so we are arguing), a great part are Sayings of Jesus.

If you count twenty such passages of Q, fifteen of them are Sayings of Jesus, and of the rest, one is almost wholly Sayings of the Baptist and the others are stories told for the sake of Sayings of Jesus.

It must have been felt by many that these Sayings are, to a great extent, a kind of poems.

And the late Dr. Burney, who was able to translate the Greek back into Aramaic, contends that the Aramaic versions he has made have the two distinguishing marks of Semitic poetry, namely, a measure of accented words and a balance of sentence and sentence, echoing or answering, contrasted or continuing one another.

The ear is familiar with this rhythm of meaning if anyone has listened for it, say, in Miles Coverdale's version of the Psalms.

Ps. xxii. 18 :

> They parted my garments among them :
> And cast lots upon my vesture.

or Zechariah ix. 9 :

> Lowly, and riding upon an ass,
> Even upon a colt the foal of an ass.

I have chosen these examples because they illustrate the parallelism of Hebrew verse and the way in which this parallelism is liable to be misunderstood by minds which did not think so naturally under the forms of Hebrew poetry.

For Mt. xxi. 2 has introduced a colt into MK's story of Palm Sunday, through his failure to realise that the second line is an insubstantial reflexion of the first line of Zechariah. And again in St. John, the late evangelist, has changed Mk. xv. 24, 'They part his garments among them, casting lots upon them, what each should take,' into John xix. 23, 24.

> The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also the coat : now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith,
>
> > They parted my garments among them,
> > And upon my vesture did they cast lots.

Here again the reflexion has become, itself, a reality, the echo has become a voice.

This kind of parallelism is used on a larger scale in the Sayings of Jesus. Read, for example,

> The men of Nineveh shall stand up in the judgement with this generation,
> and shall condemn it :

for they repented at the preaching of Jonah ;
and behold, a greater than Jonah is here.
The queen of the south shall rise up in the judgement with this generation,
and shall condemn it :
for she came from the ends of the earth to hear the wisdom of Solomon ;
and behold, a greater than Solomon is here.
Woe unto thee, Chorazin ! woe unto thee, Bethsaida !
for if the mighty works had been done in Tyre and Sidon which were done in you,
they would have repented long ago in sackcloth and ashes.
Howbeit, I say unto you,
it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you.
and thou, Capernaum, shalt thou be exalted unto heaven ?
Thou shalt go down unto Hades :
for if the mighty works had been done in Sodom
which were done in thee,
it would have remained until this day.
Howbeit I say unto you, that
it shall be more tolerable for Sodom in the day of judgement than for thee.

The word ' poetry ' is liable to manifold use. But here is, surely, a deliberate composition of verses and stanzas conceived upon a level of emotion which sets language moving with beauty and dignity. The English reader who has no Aramaic will still think of the words as a kind of poetry.

Not to be too decisive where we are on debateable ground, let it be allowed that, in Semitic speech, the line and boundary between prose and verse is less clearly defined than with us. The book of Ruth, for example, is ' a prose work.' And yet Ruth speaks Hebrew poetry when she says,

Intreat me not to leave thee,
and to return from following after thee :
for whither thou goest, I will go ;
and where thou lodgest, I will lodge :
Thy people shall be my people,
and thy God my God :
where thou diest, will I die,
and there will I be buried :
the Lord do so to me, and more also,
if aught but death part thee and me.

Who will decide whether the prose remembers, here, a snatch of old song, or, did the story-teller unconsciously rise up above the levels of prose, and find himself singing ?

Or again, in the New Testament, a Semitic writer, writing a letter and writing it in Greek prose, finds himself saying,

And if I have the gift of prophecy
and know all mysteries and all knowledge ;
And if I have all faith,
So as to remove mountains,
but have not love,
I am nothing.
And if I bestow all my goods to feed (the poor),
And if I give my body to be burned,
but have not love,
I am nothing.

The words argue. The words work as hard as any prose words could work. But they sing at their work. They dance on their journey.

Jewish prose was, no doubt, poetical. The woman out of the multitude said,

Blessed is the womb that bare thee,
and the breasts which thou didst suck.

Jesus, Himself, answering a sudden offer, says,

> The foxes have holes,
> and the birds of the heaven have nests,
> but the Son of man hath not where to lay his head.

The children in the market-places calling to one another are using Hebrew song,

> We piped unto you, and ye did not dance
> We wailed, and ye did not mourn.

Jewish prose was poetical, and at the same time the laws of Jewish poetry could be very free, and it is not easy to say where one passes into the other. But I do not see how it can be questioned that in many of these Q Sayings there has been used the deliberate art which forms prose into poetry.

It might by enthusiasm be claimed that there are poems of Jesus in which an Aramaic scholar can perfectly recover the very syllables which Jesus spoke. Caution cannot concede less than that, having regard to the form of these Sayings, we can trust men's memories to have remembered them until the time came for writing them out, perhaps after twenty years, perhaps after less.

Let the reader consider the balance of the two stanzas, looking at it as well as listening, which I write below: ignoring, alas! the 'stresses,' for want of Aramaic.

> Every one therefore which heareth these words of mine,
> and doeth them,
> is like a man which built his house upon a rock:
> and the rain descended, and the floods came, and the wind blew,

and beat upon that house ;
and it fell not :
for it was founded upon the rock.
and everyone that heareth these words of mine,
and doeth them not,
is like unto a man which built his house upon the sand :
and the rain descended, and the floods came, and the wind blew,
and smote upon that house ;
and it fell :
and great was the fall thereof.

The deliberate composition is such as no one can ignore. This symmetry can as little be accidental as the symmetry which made good the work that was done on yokes of oxen, for example, in the Carpenter's workshop at Nazareth.

It has craftsmanship. But, beyond that, it has a poetical quality. That 'fall,' for example, sounds a great fall. The whole balance of the poem is waiting for an end,

'for it was founded upon the sand.'

The ear and the mind were waiting for that. And they hear instead :

'and great was the fall thereof.'

The balance of the verse has collapsed like the building of the house.

Here the balance is used to tilt over the emphasis this way. Elsewhere and oftener, as in the lines quoted above, of the men of Nineveh and the queen of the south, the force is that of a reiterated blow. In either case nothing is left to accident. The effect is intended : is intentionally achieved.



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You find the same symmetry of contrast in the Lucan version of the Beatitudes. It is a ' device employed ' by poets of all times and peoples. Lovers of Scots Ballads know it.

O see ye not yon narrow road,
So thick beset wi' thorns and briers ?
That is the Path of Righteousness
Tho' after it but few enquires.

And see ye not that braid, braid road,
That lies across yon lily leven ?
That is the Path of Wickedness,
Tho' some call it the Road to Heaven.

' True Thomas ' has no difficulty in receiving the Aramaic Saying into Lowland Scots.

And the device was known to Jewish poetry.

Read in Jeremiah xvii. 5 :

Thus saith the Lord :
Cursed is the man that trusteth in man,
and maketh flesh his arm
and whose heart departeth from the Lord.
For he shall be like a heath in the desert,
and shall not see when good cometh ;
but shall inhabit the parched places of the wilderness,
a salt land and not inhabited.
Blessed is the man that trusteth in the Lord,
and whose hope the Lord is,
For he shall be as a tree planted by the waters,
and that spreadeth out his roots by the river,
and shall not fear when heat cometh
but his leaf shall be green ;
and shall not be careful in the year of drought,
neither shall cease from yielding fruit.

When Jeremiah uses it, people call it ' poetry.'

Even where it is not habitual, not a local fashion, it will appear, as it were, as a passing fancy. In Shakespeare, for example,

> How like a younker or a prodigal
> The scarféd bark puts from her native bay,
> Hugg'd and embracéd by the strumpet wind!
> How like a prodigal doth she return,
> With over-weather'd ribs and ragged sails,
> Lean, rent, and beggar'd by the strumpet wind!

Shakespeare may have had a certain Aramaic story in mind, too, when he wrote that.

But I use that example as evidence that the device even where it had no traditional convention to commend it, commends itself, where it wanders casually in, to the poetical instinct. Shakespeare 'happens to like it' and so he works it out in those three and three lines.

And, in the same *Merchant of Venice* play, another Semitic device happens to come in, looks in, in passing, into our English poetry: I mean, the use of the same last syllable, again, again, at the end of line after line. It is not rhyme. It is repetition. It is, I dare say, a more primitive appeal to the same sense as evolves itself into a love of pleasant rhymes.

Portia says:

> If you had known the virtue of the ring,
> Or half her worthiness that gave the ring,
> Or your own honour to contain the ring,
> You would not so have parted with the ring.

And this passage, again, lingers in the memory. Such repeating, till the word becomes a bell tolling,

is poetical (unless it is unpoetical). At any rate it is not mere prose.

You have felt the poetical use of Charity, Love, in the chapter 1 Cor. xiii. alluded to above. It is a mannerism of St. Paul so to ' toll ' his words. Eight times it comes ' Love,' ' Love.' And the passage ends on the ninth repetition of the word ' Love.' ' The greatest of these is Love.' So 1 Cor. i. ii. have seven ' Foolishnesses ' and seventeen ' Wisdoms.' In 1 Cor. xv. I think it is twenty ' Deads ' or ' Dieds ' and twenty-two ' Risens ' and ' Resurrections.' Or 2 Cor. i. has ten ' Comforts ' and ' Comforteds ' in seven verses. And Ephesians i. 3-13 the ' In ' comes nine times. In Christ, in him, (in love), in the Beloved, in whom, in him, in Christ, in him in whom, in whom, in whom. The words are the tenor bells of the peals which St. Paul rings.

I am not trying to draw a boundary line between Semitic prose and poetry. But I should like to persuade the reader that such devices as these make language memorable. As vehicles of memorable meanings, words so devised will be found fit to survive. They are remembered as well as the meaning which they bear to men's minds. Different poetries have had different fashions, and the Semitic fashions are foreign to us. But when Shakespeare so receives these two Semitic conventions with favour, he becomes a witness giving his own evidence that the conventions may have something essentially poetical about them. They make for that kind of ' expectancy ' with which the ear hears poetry. A part of the poem when you hear it suggests more

to come: an unheard 'more' which the ear would like to hear. The poem, when you hear it all, becomes a whole, a unity, and is held in the mind as such. Something must follow: you must get on to some goal and ending, once you have begun to move: whether you are caught in a chorus of Greek anapaests, or have slowed down your mind to walk with the first line of the two lines of a Hebrew proverb. Say,

> The legs of the lame are not equal.
> So is a parable in the mouth of fools.

The Sayings of Jesus have the air of being intentionally wrought into a symmetrical form, such as would secure for them that which poetry does secure for words, that they become, as Milton says, something which

> 'the world will not willingly let die.'

For the possession of a poem is the possession of that which a man need not leave behind him when he travels lightest. The pilgrim with no wallet can carry a song, in hunger or cold or nakedness, in the city or the wilderness, or the sea.

And the Statutes of Jesus became the songs of the Christians in the houses of their pilgrimage. If we suppose that Jesus of Nazareth did deliberately compose such Sayings, the supposition is of importance in our business of recovering Q.

It will dispose us to accept as original any organic connexion which we recognise between broken pieces of Sayings scattered about in MT or (still more) in LK. If pieces of Sayings fit together, the reader

will attribute their mutual fitness to their original oneness and not to anybody's 'ingenious' conjecture.

For example, Lk. xi. 33 and Lk. xii. 2 appear to belong to one another. Yet LK has them separated. And MT has divided them in Mt. v. 15 and x. 26.

Lk. xi. 33. No man when he hath lighted a lamp,
putteth it in a cellar,
neither under a bushel,
but on a stand,
that they which enter in may see the light.

Lk. xii. 2. But there is nothing covered up, that shall not be revealed: and hid,
that shall not be known.

Mt. v. 15. Neither do men light a lamp
and put it under a bushel

but on a stand
and it shineth unto all that are in the house.

Mt. x. 26. For there is nothing covered, that shall not be revealed; and hid,
that shall not be known.

It is natural to suppose that these verses made, in Q, one Saying.

And that they did belong to one another we may call to witness Mk. iv. 21, 22.

> Is a lamp brought
> to be put under the bushel, or under the bed,
> and not to be put on the stand?
> for there is nothing hid,
> save that it should be manifested;
> neither was anything made secret,
> but that it should come to light.

From this brief example, let me go on where there is no St. Mark to lend us his evangelical support.

I collect together MT passages of a whole Saying, or series of Sayings, italicizing the fragments which St. Luke has saved.

## The New Law

Think not that I came to destroy the law or the prophets :
I came not to destroy but to fulfil.
For verily I say unto you, Till *heaven and earth pass away*,
one jot or *one tittle* shall in no wise pass away from *the law*, till all things be accomplished.
Ye have heard that it was said to them of old time, Thou shalt not kill.
and whosoever shall say to his brother, Raca, shall be in danger of the council ;
and whosoever shall say, Thou fool, shall be in danger of the hell of fire.
But I say unto you, that every one who is angry with his brother shall be in danger of the judgement.
If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift.
Ye have heard that it was said,
Thou shalt not commit adultery :
but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.
It was said also, whosoever shall put away his wife, let him give her a writing of divorcement :
But I say unto you, that *every one that putteth away his wife*, maketh her an *adulteress* :
and whosoever shall *marry* her *when she is put away* committeth *adultery*.
Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths :
but I say unto you, Swear not at all ;
neither by the heaven, for it is the throne of God ;
nor by the earth, for it is the footstool of his feet ;

nor by Jerusalem for it is the city of the great King.
neither shalt thou swear by thy head, for thou canst not make one hair white or black.
But let your speech be, Yea, yea ; Nay, nay :
and whatsoever is more than these is of the evil one.
Ye have heard that it was said,
An eye for an eye, and a tooth for a tooth :
but I say unto you, Resist not him that is evil ;
but whosoever smiteth thee *on thy* right *cheek*, turn to him *the other also*.
And if any man would go to law with thee, and take away *thy coat*, let him have *thy cloak also*.
And whosoever shall compel thee to go one mile, go with him twain.
*Give to him that asketh thee*, and from him that would borrow of thee turn thou *not* away.
Ye have heard that it was said,
' Thou shalt love thy neighbour,' and hate thine enemy :
but *I say unto you*, *Love your enemies*, and *pray* for them that *persecute you* ;
that ye *may be sons* of your Father which is in heaven :
for he maketh his sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust.
For *if* ye *love them that love you*, what reward have ye ?
do not even the publicans the same ?
And if ye salute your brethren only,
what do ye more than others ?
do not even the Gentiles the same ?
Ye *therefore* shall *be* perfect, *as your* heavenly *Father is* perfect.

I suggest that the words italicized here, as being found in LK as well as in MT, are evidence that the whole of this composition was found in Q : evidence which is convincing when the internal evidence of the unity of the composition as found in MT is borne in mind.

Here, again, is another composition. Call it, a Saying of Single-mindedness.

[Lay not up for yourselves treasures upon earth,
where moth and rust doth consume,
and where thieves break through and steal :]
but lay up for yourselves treasures in heaven,
where neither moth [nor rust doth consume]
and where thieves do not break through nor steal :
For where thy treasure is
there will thy heart be also.
The lamp of the body is the eye :
if thine eye be single,
thy whole body is full of light.
But if thine eye be evil,
thy whole body is full of darkness.
If the light that is in thee be darkness,
[how great is the darkness !]
no man can serve two masters :
for either he will hate the one, and love the other ;
or else he will hold to the one, and despise the other.
Ye cannot serve God and mammon.
Therefore I say unto you
Be not anxious for your life
what ye shall eat, or what ye shall drink ;
Nor yet for your body,
what ye shall put on.
Is not the life more than the food,
and the body than the raiment ?
Behold the birds of the heaven [or, the ravens,]
that they sow not, neither do they reap,
nor gather into barns ;
and [your heavenly Father] feedeth them.
Are not ye of much more value than they ?

And which of you by being anxious
Can add a cubit unto his stature ?
And why are ye anxious concerning raiment ?

Consider the lilies, how they grow ;
they toil not, neither do they spin :
yet I say unto you
that even Solomon in all his glory
was not arrayed like one of these.
But if God doth so clothe the grass of the field,
which to-day is, and to-morrow is cast into the oven,
shall he not much more clothe you, O ye of little faith ?
Be not therefore anxious, saying,
What shall we eat ? or, What shall we drink ?
or, Wherewithal shall we be clothed ?
For after all these things do the Gentiles seek ;
for your [heavenly] Father knoweth
that ye have need of these things.
But seek ye his kingdom
and these things shall be added unto you.
[Be not therefore anxious for the morrow :
for the morrow will be anxious for itself.
Sufficient unto the day is the evil thereof.]
Ask, and it shall be given you ;
seek, and ye shall find ;
knock, and it shall be opened unto you :
for everyone that asketh receiveth ;
and he that seeketh findeth ;
and to him that knocketh it shall be opened.
Or what man is there of you, who,
[if his son shall ask him for a loaf,
will give him a stone ;]
or if he ask him for a fish,
will he give him a serpent ?
[or if he ask for an egg,
will he give him a scorpion ?]
If ye then, being evil, know how to give good gifts unto your children,
how much more shall your Father which is in heaven give good things [or, the Holy Spirit] to them that ask him ?

Another collection of Sayings can be made out among the fragments of Q which have become scattered in MT and LK. It is closely related to the Sayings about unworldliness and the peace of heart which they have who know God for their Father. But the subject is distinct and separate, for, this time, the thought is, not of hunger and thirst or raggedness and cold and poverty but, of persecution. So, although it may very well be that there was once a shorter poem in two stanzas, one about the sparrows with a price on their heads, and the other about the Ravens that have no plough or sickle or barn, I will group the Sayings into two larger collections: making a 'Persecution' Collection, over against the 'Unworldliness' Collection.

But, before writing it out, let me say, MT, here, makes difficulties as well as LK. Whereas in the other case MT made all easy. It was only LK who had broken the Sayings into such little bits.

Lk. xi. 33 is really (as I have claimed above and will explain later), continuous with Lk. xii. 2. And Lk. xii. 2-12 run straight on save for the intrusion of verse 10. Take this Lucan passage, then, as a foundation for the restoration. The other Lucan fragments are Lk. xii. 51, 52, 53; xiv. 26, 27; xiv. 34; and xvii. 33.

MT has fragments v. 13, 14, 15; x. 19, 20; and x. 26-39.

The work of restoration is a little like that of the lovers of fourteenth century glass who find their panes of jewel-glass, blue or watery-green or silvery white or ruby-red, scattered in half-a-dozen different

window-lights. And they must recognize and bring together fragments of canopies and crowns and golden angel-wing-feathers and checkered pavements and restore them to their fourteenth-century order so far as that is possible. It is easy to imagine some spectator objecting, But these panes have been where they are throughout the nineteenth century! Is it not a pity to disturb them? And, even without interruption, the task is so troublesome as to remind you of a proposition in Euclid.

However, the following directions will be less perplexing if the reader will refer to the place below where I have printed the proposed solution.

May none of those Puckish spirits be our guide who are best pleased when things 'befal preposterously'!

Take Lk. xi. 33; xii. 2-9, 11, 12, then, as a beginning. Then take Mt. x. 26-33 and lay it beside the Lucan verses, so that Mt. x. 33 corresponds with Lk. xii. 9.

MT was following the order of Mk. xiii. and not of Q when he came to this place. And so he has broken off Mt. x. 17, 19, 20 from x. 26-39. LK has, we think, followed Q. He had not, as yet, any MK to distract his copying.

We therefore restore Mt. x. 17-20 between Mt. x. 33 and Mt. x. 34. This gives us an unbroken sequence of seventeen verses.

In Q, Mt. x. 20 originally was followed by Mt. x. 34-39. Write that down in Lucan numbering, you have the order, Lk. xii. 12, 51, 52, 53; xiv. 26, 27; xvii. 33.

There remains the puzzle of Mt. v. 13, 14, 15.

LK's corresponding verses are, for Mt. v. 13, Lk. xiv. 34, for Mt. v. 14, no Lucan verse; for Mt. v. 15, Lk. xi. 33. Such verses, standing, as they do, at the ends of the passage, are specially liable to breakage during a removal. I propose, with hesitation, to restore Mt. v. 14, as a Q verse lost by LK, at the beginning of the Collection. Mt. v. 15 to the place given it by Lk. xi. 33. And Mt. v. 13 at the end where Lk. xiv. 34 suggests that it originally stood.

Now, I can, as I proposed, group the Collection of ' Persecution ' Sayings, as follows :

| | | |
|---|---|---|
| v. 14. | Ye are the light of the world.<br>A city that is set on a hill cannot be hid. | |
| 15. | No man lighteth a lamp and putteth it<br>under a bushel, but on a stand,<br>and it shineth unto all that are in the house. | xi. 33 |
| x. 26. | Fear them not therefore : for there is nothing<br>covered,<br>that shall not be revealed ;<br>and hid that shall not be made known. | xii. 2 |
| 27. | What I tell you in the darkness,<br>speak ye in the light :<br>and what ye hear in the ear,<br>proclaim upon the housetops. | 3 |
| 28. | Be not afraid of them which kill the body,<br>but are not able to kill the soul :<br>but rather fear him which is able<br>to destroy both soul and body in hell. | 4<br>5 |
| 29. | Are not two sparrows sold for a farthing ?<br>And yet not one of them shall fall on the ground<br>without your Father : | 6 |
| 30. | But the very hairs of your head are all numbered. | 7 |
| 31. | Fear not : ye are of more value than many sparrows. | |

| | | |
|---|---|---|
| x. 32. | Everyone who shall confess me before men, him will I also confess before the angels of God : | xii. 8 |
| 33. | but whosoever shall deny me before men, him will I also deny before the angels of God. | 9 |
| 17. | And when they bring you before the synagogues, and the rulers, and the authorities, | 11 |
| 19. | be not anxious how ye shall answer or what ye shall say : | |
| 20. | for the Holy Spirit shall teach you in that very hour what ye ought to say. | 12 |
| 34. | Think ye that I am come to give peace in the earth ? | 51 |
| | I tell you, Nay : but rather division. | |
| | For there shall be from henceforth five in one house divided, | 52 |
| | Three against two, and two against three. | |
| 35. | They shall be divided, father against son, and son against father ; | 53 |
| | mother against daughter, and daughter against her mother ; | |
| | mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law. | |
| 36. | and a man's foes shall be they of his own household. | |
| 37. | If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. | xiv. 26 |
| 38. | Whosoever doth not bear his own cross and come after me, cannot be my disciple. | 27 |
| 39. | He that findeth his life shall lose it ; and he that loseth his life for my sake shall find it. | xvii. 33 |
| v. 13. | Salt is good : but if the salt have lost its savour, wherewith shall it be seasoned ? | xiv. 34 |
| | It is fit neither for the land nor for the dunghill : men cast it out. | |
| | He that hath ears to hear, let him hear. | |

There is no ' mere ' conjecture in all this. As in the arrangement of the twelve passages which were printed in last chapter, so here, in the arrangement of these twenty verses, you have always either MT or LK to lean upon. You are led at every step by the hand of an Evangelist. Here, as you read, even in the English, the whole (I will claim) becomes one. It is clear-cut and clean-edged. It is comprehensive and complete. It does not sound at all like chance remarks remembered from several casual conversations or quoted from an extempore speech.

Of course if anyone obstinately refuses the name ' Poetry,' we will try to be content, if only he will concede that words so deliberately wrought into a form would easily live in men's memories.

The maker (not to say ' poet ') of words so chosen, would, for example, have satisfied himself that they were the words he wanted. He could have said them again and again without a change.

I believe that He did so deliberately repeat them until hearers had them by heart. His would be a school without school-books. He gave to His disciples these Sayings to remember. At noon-day under an olive-tree or fig-tree by the wayside, or in the boat, or in the evening in the house, Jesus wrote his Sayings on the minds of Peter and Matthew and the other disciples.

Mohammed's case may illustrate this holier case. Mohammed, too, had scholars and no school-books. He fiercely resents, it is true, being called a Poet by his contemporaries.

And yet I will have the hardihood to say that it is because he used the methods of poetry that his words are known now to more than 200 million people.

Mohammed had a double task. For besides clearing his own mind and heart as to the truth which he had seen, he must find words in which the truth could live. Part of the struggle and agony of his preparation for his prophetic work was a laborious discovery of a language in which to say that God : he had no name for God when he began : that God is great and compassionate and merciful.

The voices of the muezzins from the minarets for thirteen hundred years bear witness that he chose memorable words.

If you have no Arabic or Aramaic, as I have none, look at the Arabic of the oftenest-repeated Sura written out in English letters, and then look at Dr. Burney's Aramaic of the Lord's Prayer written, also, in English letters. You will see the likeness of their rhythm and their rhyming. Concede or refuse the name of ' Poetry.' But recognize the fact that words can, if they are fashioned so, live in men's minds as long as any inscription can live, chiselled on granite. The hearts of men can be as faithful as marble or gold which give you on votive tablet or on long lost coins the words which were written there thirteen or nineteen hundred years ago.

## IV

## Q AND COUNTRY LIFE

The attempt is being made to discover a more ancient evidence within and behind the evidence of the Gospels of St. Matthew and St. Luke: an evidence which goes back to Galilee behind the evidence which knows the great Mediterranean world outside. So someone might trace, in the walls of old churches, between the perpendicular windows of the clerestory (say) behind the plaster, the arch-stones of older windows, and find an interest, at which his neighbours possibly would smile, in any worn fragment of zig-zag or billet-moulding, and reconstruct in imagination a church as it stood there, not 500 but 800 years ago. The older masonry, where he could trace it, would suggest to him a Norman Church which a later Church has partly used and partly replaced.

So Q lies behind our gospels.

And it is natural to ask, When you have done what you can, and when the document Q, so far as you can restore it, lies before you, what kind of impression does it make? If you could bring to it a mind blank of the many impressions made on it by a life-long familiarity with all the subsequent

evidence, what would be the impression that this original document would make ?

It would need an effort of the imagination for a mind to grow clear again and to read, as if for the first time, words which bring with them now a crowd of associations.

But attempt it.

And, for one thing, notice how much incident, how eventful a life, is implied by these few sentences. The collection is mainly of Sayings and yet the Sayings imply a life in which as much happened as is recorded, for example, in all the Gospel of St. Mark. The words open out large views of eventful active life.

Read through a few sentences,

> John came preaching in the wilderness, I indeed baptize you with water . . . he shall baptize you with fire.
> Jesus, in the wilderness, the devil sheweth him all the kingdoms of the world and the glory of them, All these will I give thee if thou wilt worship me.

The Baptist's messengers,

> Go your way, and tell John what things ye hear and see : the blind, the lame, the lepers, the deaf, the poor . . .
> They say, Behold a gluttonous man and a winebibber, a friend of publicans and sinners ! . . .

> And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests ; but the Son of man hath not where to lay his head.
> The directions to the disciples : And as ye go, preach, saying the kingdom of [heaven] is at hand.
> Carry no purse, no wallet, no shoes, . . .
> Behold, I send you forth as sheep in the midst of wolves.

How much lies in these solitary words,

> I came to cast fire upon the earth ; and what will I, if it be already kindled ?
> But I have a baptism to be baptized with ; and how am I straitened till it be accomplished !

And how much is implied, and unexplained, in the words,

> O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her !
> How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not !

'How often,' 'and ye would not.' Ask St. Mark what that means. Or,

> Woe unto thee, Chorazin ! woe unto thee, Bethsaida !
> for if the mighty works had been done in Tyre and Sidon which were done in you,
> they would have repented long ago in sackcloth and ashes. . . .
> And thou, Capernaum . . . if the mighty works had been done in Sodom which were done in thee . . .

This implies as much as all the Evangelists tell. And we have heard nothing of Chorazin, elsewhere. And Bethsaida has become a riddle for geographers. Let a reader sit a while and think what kind of life it would be that would correspond with these eight allusions which suggest so much, but leave it all untold.

But, again, apart from events, the words of the Sayings, their figures of speech, their allusions to the common sights among which they were said, are, another way, suggestive.

They give again the scene and atmosphere in which the life was lived : they recall unconsciously the conditions, the local colouring, the atmosphere of the homely village life of Galilee.

How much they do this, is brought out by the loss where, sometimes, St. Luke has touched up the picture with a Greek hand and found himself as little able to give the simple Galilaean local colouring as he is to repeat in Greek the plain Aramaic words without his own improvements of the style.

Just as in the Saying of the Houses on the Rock and on the Sand, he must adopt a more ' elegant ' style and use a more ' literary ' word for the flood, so he cannot leave the Saying as he found it, a warning to men to be unlike a builder choosing his site where the sand proves that the winter floods have been, and will return next rainy season. That is the Galilaean Saying, suggesting a narrow glen and a stream in spate. St. Luke makes it another Saying, speaking of honest and dishonest building : with foundations, and without. The parable has been moved into another scene.

So you have LK's change in this,

| Mt. v. 40. If any man would go to law with thee and take away thy coat, let him have thy cloke also. | Lk. vi. 29. And from him that taketh away thy cloke withhold not thy coat also. |
|---|---|

The scene has changed : so has the dress.

In MT the Syrian peasant has two clothes : an inner shirt which is more or less a luxury : an outer cloke which is a necessity, and which, in fact, is the only garment of many of the poorer peasants.

[The disciples Mk. vi. Mt. x., Lk. x., were not to have 'two coats.'] The law had regulations to guard the poor man from the loss of his cloke. Without it how cold he would be, at night! In MT, the inner coat goes first. It is lost in some village quarrel, a law suit on a little scale. And the Christian is ready to give up the cloke also and go naked.

But in LK the Greek has fallen among thieves. And the thief snatches, naturally, at what comes first to hand, at the outer cloke, first. And the Christian surrenders the shirt as though it were his extreme loss to go without that.

It is easy in such cases to guess which version stood in the Aramaic.

So, where MT gives you Jesus speaking of the Baptist, from the poor man's point of view, it is enough to say all He means, to speak of the Baptist as *not* one of those who go in soft raiment. Jesus and his company understand the difference, summed up in one word, between the rough general habit and the dwellers in courts, in soft raiment.

But St. Luke must speak of men 'gorgeously apparelled' and 'living delicately.'

So, in St. Luke, the mustard seed is sown in a man's garden, and the sheep falls into a well. In MT and in Q there were no gardens, and for a 'well' you have a cistern hewn in the limestone rock to keep the rainwater during the rainless months.

Yet St. Luke has saved two passages which keep exactly the note of homeliness and simple village life which suggests of a story that it has made a long journey before it is written, or read, in Rome.

One is Lk. xi. 5-8. [I am not suggesting that it was in Q. MT does not know it.]

> Trouble me not: the door is now shut, and my children are with me in bed.

A Syrian-born American has recognized and described the scene, remembering his early days near Mount Carmel. [Rhibany: *The Syrian Christ*].

The shut door is, it seems, recognized in the village as a sign that the family has come to the end of its day of work in the fields and play in the open space and talk on the house-tops and life all out of doors. The children sleep in row, sized like a shepherd's pan-pipes, and the parents one at each end of the row, all sleeping on the floor. And you do not lightly rise to pick your way in the dark across the sleeping company.

That is Lucan, but it is not Greek. St. Luke would owe the Saying to some one nearer Nazareth than Philippi or Antioch.

And another Saying of very simple society, is Lk. xvii. 7, 8.

The man comes in from work, the man is ploughman and shepherd in one. And the master says, 'Make ready wherewith I may sup.' The man is cook and footman too.

The division of labour has not evolved far in this household. We are not in the great Graeco-Roman cities here.

And this kind of open-sky and country-air simplicity is the very atmosphere of Q.

The unconscious suggestion of the words is of peasant life, poor village life.

There are glimpses of more artificial worlds. We come: but it is a great event: across a Roman N.C.O. at Capernaum. And perhaps it was Roman influence that suggested the allusion to forced labour, 'if any man force you to go a mile. . . .' Perhaps it is a Roman postal service, like the Persian postal service from which the word is borrowed. And certainly 'The Publicans' denote Roman influence, exactly where the Roman influence would make itself most felt in Galilee: Galilee which was so restless under Rome.

There are, of course, besides the homely peasant scenes glimpses of a less simple society.

There is one rich landowner, at least: an absentee landlord, just as there may be a Greek landowner, living, say, in a great house in Damascus, and owning corn-fields in the Plain of Esdraelon to-day, thought of as a remote rich man, whose visits are rare and awful interruptions of our ordinary life. He is not one of the people, one of ourselves.

And there are the Jerusalem Rabbis, equally remote, in other ways. They are almost incredible people. We watch them with amazement at their antic worship. If Someone arise among us who is not overawed by their religious self-conceit, how will He speak of them? At any rate, not familiarly. They have no homely place in the villagers' hearts or household speech.

These are worlds on one side of the Galilaean village world, not unseen, and yet seen from a long way off.

And on the other side is the Wilderness, into which

the Prophet withdrew, the Baptist, to be alone with God. And Jesus too. Multitudes can follow, but they must leave their ordinary life to go there. Perhaps to them the wilderness was a little as the sea is to our islanders. Sometimes you think of it as the quiet spacious place of peace away from our narrow streets and skies and noisiness and human restlessness. Sometimes as the place of the Fear of the Unknown, where the lost wander: the lost sheep of St. Luke, 'in the wilderness'; 'in the mountains,' St. Matthew says: and the lost spirit, too unclean for life in a 'swept' house, and passing through waterless places, seeking rest.

Between the great towns and wild open country, the villagers live their homely life. And Q is full of that.

The Palestine Lecturers come home with trophies from the modern village and show their illustrations of the texts of Q, drawn from scenes so little changed in all the years in which the Sayings about the lamp and its lampstand, or the millstones, or the salt on the village dunghill or the oven with its mud walls and its fuel from the mown field have wandered all about the world and changed, from the Greek to which the Aramaic gave them, into languages spoken in lands where every Galilaean custom needs a learned explanation.

But it is not isolated specimens, this lamp, that millstone, which give the sense of breathing the Galilaean air, and of living close to that village life, so much as the turns of language falling so naturally into the homely figures of speech.

If a village carpenter were to be detected by the words he used, it could scarcely, I think, be by clearer indications than are seen in Mt. vii. 3, Lk. vi. 41, etc.

> And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?
> Or how wilt thou say to thy brother,
> Let me cast out the mote that is in thine eye,
> And, lo, the beam is in thine eye?
> Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

Dr. Burney's opinion was that these Sayings return very readily from a Greek translation into an Aramaic original, and that, restored to the original Aramaic, they have a rhythm, and sometimes a rhyme, which cannot have been accidental.

But, reading the words even in an English translation of the Greek translation of the original Aramaic Saying, it is easy for the mind to find itself imagining that here is a proverb made into a kind of homely verse by one who was, once, a Boy at the bench of the village carpenter. That alternation of 'mote' 'beam,' 'mote' 'beam,' 'thine own eye' 'thy brother's eye,' 'thine own eye' 'thy brother's eye,' has rhyme enough in it to catch the ear; there is a kind of rhythm in the sentences, that would make them run in the mind. It is a rough balance. The words not so equally measured out as the carpenter must measure the plank with his rule and square: but at any rate it is such a rhythm as, say, two boys would find themselves making in the movement, if they had balanced a plank across an unsawn trunk

and were see-saw, see-sawing, in the timber yard at the back of the workshop.

And the illustration of the Saying comes, surely, from the workshop. You work and are hot. You pass the back of a hot, sawdusty hand across your hot brows. A speck of sawdust in your eye: that is 'the mote.'

And the older workman in the shop, removing it—lifting one eyelid over the other eyelashes, consoles the child. How large it is, he smiles and says. A mote? No wonder the poor eye waters: a mote? Oh, but it is a whole log of timber! That is 'the beam.' The illustration suits a carpenter's shop. And the subject, Hypocrisy, is surely the very subject on which one may become as competent an authority, living in a carpenter's shop, as in any house of Rabbis or porch of Philosophers: for a carpenter's shop is a place of honest work: a place of straightness, of squareness. It is with just this intonation that One might speak who has looked out on life for thirty unnoticed years, watching it through the doorway of such a school as that.

Within doors, at the carpenter's shop at home, the suggestion of sawdust and timber.

And, just outside, the oven where the woman bakes. We have caught sight of her leavening her meal, too. In the open space, the market-place, the children play and we hear their song of weddings and funerals,

> We piped unto you and ye did not dance
> We wailed and ye did not mourn—

or women pass with their pitchers and one lowers her

pitcher to give a child cool water to drink. And outside the village, the land, scarcely worthy of St. Luke's Greek name for it: scarcely a garden. But mustard seed grows there: grows very high, like a tree. And there are vineyards sometimes. And sometimes, perhaps, a fig-tree in the vineyard.

Three good things suggest cornfields, and hens, and the lake of Galilee: your son will, likely, ask for a loaf, or an egg, or a fish.

And three evil things, in the house, or the field, or the hills beyond, the stones that make so great a part of the scenery, and the snake in the grass, and the scorpion in the plaster of the wall. The Speaker is thinking of children's dread of these. He had known what they were like, seen through a child's eyes.

Beyond the village and its cultivated ground would lie the hills, and the sea, and the great roads and the narrow lanes, and the big world which is reached by the Way of the Gentiles, some Roman road, that, like all others, leads to Rome.

Jesus and His disciples knew the open country. But the language is a language of the land near the villages.

The Son of man slept out under the stars, more homeless than the fox which, perhaps, they saw steal in to the 'earth' in the early dawn, or than the birds which, above their heads, called and woke them when the first light came.

And those two-and-two messengers were 'as their Master,' a kind of wanderers who could never have done their work if they had not been accustomed to a hard, and sometimes hungry, life.

But the talk is not of gipsies. Pray ye the Lord of the harvest, to send, Labourers into his harvest. It is a very rustic homely figure of speech in which to speak of a mission which grew to be a mission to Ephesus and Corinth and Rome so soon. It speaks, in simple Galilaean, of work so soon known all over the Mediterranean. You are surely close to the origin of the great river to hear its running waters speak with so thin and trickling a voice. These are villagers working for the farmer, and when they come home from work, their weariness is spoken of in even humbler terms. My yoke is easy and my burden is light. The farm-labourer's fellow-labourers are the ox and the ass. The oxen go with him to his ploughing or his threshing, and are under the 'Yoke.' The ass trots before him, bearing wheat, or fuel, to the market-town. And you see the 'Burden.'

One touch of homeliness, LK has lost, and MT saved. The labourers are thought of as earning their 'keep,' like the ox and the ass. LK says he deserves his 'pay,' but, in MT, he deserves his 'food.'

I think all this is a long way from the frame of mind which comes to Paul's Rabbi decision, that God takes no count of oxen (1 Cor. ix. 9). But then Paul is writing as a man of an university town, a man who has travelled, a highly educated Jew. And so he grafts wild olive upon a garden olive-tree.

> Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls. For my yoke is easy and my burden is light (Mt. xi. 28, 29, 30).

I am not to insist that MT found the words in Q. But if not, they bring with them, in themselves, the evidence that they are as authentic as Q.

Aramaic scholars say that they return very easily out of the Greek into the Aramaic, that they are more at home in the Aramaic than in the Greek. And they knew their book of the prophet Jeremiah, not in the Greek, which Stephen and Barnabas and Paul would have used, but in the Aramaic rendering of the Hebrew (or the Hebrew itself) in which Jesus, at the Synagogue, or the Synagogue School, would have heard Jer. vi. 16.

> Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

*The Greek had*, ' Ye shall find purification for your souls.'

The world is seen from the level of Galilaean peasant-people : who almost belong to their master, or quite belong to him.

And, when Jesus is to be spoken of as great, the figure is that He is the ' householder ' and they the slaves (Mt. x. 25). It is not a very great greatness that the householder claims. The householder's family is very much like other peasant families. If a son thrives he may become ' householder ' too. If he fails, if he runs into debt, he may become a slave. You will notice, too, that when the thief is ' house-breaking ' into the ' house ' which this householder ' holds,' the thief ' digs through.' It is walled with mud.

To this same householder the Baptist compares Him 'that cometh after me.' He takes his part in the threshing, like one of the labourers. His fan is in his hand, although the threshing floor and barns are his. Perhaps the 'householder' is a kind of 'yeoman farmer.' And we, you bear in mind, are socially below him, looking up to him, as in authority over us.

So then it is not only the country sights that give this atmosphere, the birds that have no barns, the lilies that do not spin or sew, the thorns and thistles and grapes and figs, the fox, the hen, the chickens; it is a feeling of our seeing things from this level, of our looking out at life through such lowly doorways.

Those men setting out on that Message to all the world hear how they must bear themselves; it is as a ploughman ploughing very straight.

They are to gather in all the Nations, how will He speak of that? As of clumsy or clever work in the sheepfold or on the hill: 'gathering' not 'scattering.' The words are of shepherding.

Or they are labourers at harvest time.

Village life in Galilee, the open sky, the work in the fields, are here in Q. There is as good internal evidence of the country origin of Q as any you will find in William Cobbett's *Rural Rides*, or the poems of Robert Burns with their memories of boyhoods spent in Surrey or Ayrshire.

If it is of the Goodness of God that He speaks, it is seen through country eyes that watch the sky and rejoice, with all nature, in the sunrise and the rain.

And for His own care for the Holy City, His own horror of the desolation that Rome is making ready for her and she is making ready for herself, he goes for a figure to the love and the fears in the heart of a hen, How often would I have gathered thy children together even as a hen gathereth her chickens under her wings !

## V

## Q AND THE OLD TESTAMENT

The language of Q is a language of homely village life, of men ploughing or harvesting, of women grinding at the handmill or baking at the oven, of children, hungry, or playing at weddings or funerals, or asleep on the floor, of open country and open skies, the birds nesting, the fox in his earth, the wild-flowers, the hen and the chickens that peep between her feathers. But it is not the language of some undefined ' village life ' that is there. It is Galilaean village life. Nature is there, but the Jewish Bible is equally there. Old Testament language comes into it as many times as farm-work language. If you count Q 300 verses, you may count 50 Old Testament allusions in them.

And the allusions are not a mere quoting of words. They are like the allusions to Nature. Jesus does not know these things by name only. The Old Testament is part of His life as much as life on the hills round Nazareth and in the great plain below. I suppose that would be so in many God-fearing homes in Galilee. The Bible story and Nature, for example, come quite naturally together, in that Saying about the Lilies of the field, I say unto you

that Solomon in all his glory was not arrayed like one of these.

I suppose one must try to imagine the difference between knowing a few stories as folk-lore, and learning a lot of history in school-books. What would Solomon mean to Jesus ?

To say nothing of the descent traced from the House of David to the Home of Jesus, Solomon would belong to a Jewish village home as no dead king belongs to any English boys and girls.

I have read that in some villages, still, the Bridegroom and Bride, at the wedding, play at being Solomon and his Queen. It is half a game, and half a religious rite. And they sing songs like the Song of Songs. Perhaps as the Bridegroom came to the Bride's village and the girls of the Bride's village came dancing out to meet him, they welcomed him and his company of the men and boys of the other village with words something like,

> Who is this that cometh . . . ?
> Behold it is the litter of Solomon ;
> Three-score mighty men are about it,
> Of the mighty men of Israel.
> They all handle the sword, and are expert in war :
> Every man hath his sword upon his thigh,
> Because of fear in the night.
> King Solomon made himself a palanquin
> Of the wood of Lebanon.
> He made the pillars thereof of silver,
> The bottom thereof of gold,
> The seat of it of purple,
> The midst thereof being paved with love.

That is Solomon in all his glory. And he and the

Queen of the South would, at any rate, be familiar in their mouths as household words, in Nazareth. The Queen of the South would be homelier than our Queen Eleanor of Castile, say. Like 'the King of Spain's daughter' who 'came to visit me,' in the nursery song, with its allusion to the Spanish gold and silver.

The Old Testament would be a part of the contemporary life of Our Lord. The life of 'to-day' would be continuous with, would pass and shade back into the life of old days.

We are not to think we can understand John Baptist, for example, unless we are remembering Elijah. You must not separate Mt. iii. and Malachi iii. Mt. iii. 1, 5, etc., 'John the Baptist came preaching . . .' John the Baptist is continuous with Elijah and his fire, the fire of Carmel, and the fire that came down on the king's captains and their fifties.

MK says in detail, quoting the Septuagint, that the Baptist had camel's hair and was 'girt with a leathern belt about his loins.' Q alludes only. The Baptist is not a man of soft raiment and of king's palaces. He, too, had his Ahab: his retreat to the desert. So this new Elijah 'came preaching' a fiery message.

> Ye offspring of vipers, who warned you to flee (as vipers flee when there is a heath-fire on the hillside), to flee from the wrath to come?
> Bring forth fruit . . .
> Every tree that bringeth not forth good fruit is hewn down, and cast into the fire . . .
> I indeed baptize, plunge, bathe you in water;
> but He shall baptize, plunge, bathe you in fire.

And Mt. xi. 12 :

> From the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force.
> For all the prophets and the law . . . until John . . .
> And if ye will receive it, this is Elijah, which is to come.

The passages in Q are continuous with Malachi. Mal. iii. 1, 2 ; iv. 1, 5 :

> 1. Behold, I send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to his temple ; and the messenger of the covenant, whom ye delight in, behold he cometh . . .
> 2. But who may abide the day of his coming ? . . . for he is like a refiner's fire . . .
> iv. 1. For, behold, the day cometh, it burneth as a furnace ; and all the proud, and all that work wickedness, shall be stubble : and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave of them neither root nor branch . . .
> 5. Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come . . .

To listen to the New Testament words with ears that had not heard the Old, would be to hear a small part of what they say.

Malachi says, ' He is like fire.'

The Baptist says, ' He shall bathe you in fire.'

Jesus says, ' I am come to set the world on fire.'

So, again, the Baptism and the Temptation of Jesus are like living bodily allusions to the Old Testament, like Old Testament quotations come to life.

It is not merely that you will find ' references ' : Is. xlii. 1 ; Ps. ii. 7 ; Deut. viii. 2, 3 ; vi. 16, 13 ; Ps. xci. 11, 12, beside Lk. iii. 22 ; iv. 1-12. It is

not that the new story is a mosaic made of words taken from the Old. It is the same life, continuing here the life that was alive long ago.

How does that Voice from heaven make itself heard saying, 'Thou art my son'?

And the Voice which echoes and mocks it, in the wilderness, 'If thou art the Son of God . . . and, If thou art the Son of God . . .'

They are words audible to a mind to which the Psalm's words are living words, 'Thou art my Son, this day have I begotten thee.'

The experience of the Baptism is the dream of Is. xlii. come true.

> Behold my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my spirit upon him.

And the thought of the two passages, the Psalm, and Isaiah, leads on, without any calling of attention to what it is doing, from the Baptism to the Temptation.

Ps. ii. has:

> Thou art my Son. . . . Desire of me, and I shall give thee the nations for thine inheritance: and the utmost parts of the earth for thy possession.

Isaiah xlii. has:

> 1. Behold my chosen in whom my soul delighteth. I have put my spirit upon him. . . . He shall bring forth judgement to the nations.
>
> 2. He shall not cry, nor lift up, nor cause his voice to be heard in the street. . . .
>
> 4. He shall not fail nor be discouraged, till he has set judgement in the earth; and the isles shall wait for his law.

Mt. iv. 8. :

> The kingdoms of the world and the glory of them . . .
> All these will I give thee . . .

Read on in Is. xlii. and you are reading the dream. Read on in Q and you are reading of the dream come true. Like a man dreaming of someone coming and he wakes and opens his eyes and sees that the someone has come and is there.

Is. xlii. 7 :

> a light of the Gentiles ; to open the blind eyes, to bring the prisoners from the dungeon, and them that sit in darkness out of the prison house.
>
> 16. And I will bring the blind by a way that they know not ; in paths that they know not will I lead them ; I will make darkness light before them, and crooked places straight. These things will I do and I will not forsake them.
>
> 18. Hear, ye deaf ; and look ye blind, that ye may see . . .

Mt. xi. 4 :

> Go your way, and tell John what things ye do hear and see : The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised . . .

That is the answer to, ' Art thou he that cometh ' ?

Now that our Bible is open at Isaiah, look at xxxv. 3, 6 :

> The wilderness and the solitary place shall be glad and the desert shall rejoice. . . .
>
> Strengthen ye the weak hands, and confirm the feeble knees.
>
> Say to them that are of a fearful heart, Be strong, fear not.

5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

6. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out and streams in the desert.

Or read Is. lxi. 1, 2, a third Isaiah, they say, 400 B.C.,

1. The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek (or, poor); he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening (of the prison) to them that are bound;

2. to proclaim the acceptable year of the Lord . . .

3. to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.

In Q Jesus accepts what is spoken of in Isaiah as true of Himself.

And so, in Q, you pass from the Baptism and the Temptation with its question, How shall the Baptism vision be realized?: you pass on to the Sayings, Blessed are ye poor, Blessed are ye that mourn, and the message to the Baptist, The blind see, the lame walk, . . . the deaf hear . . . the poor have the good tidings preached to them.

This is not an affair of references in margins of our New Testament, or of verbal quotations. The life that was in the words of Isaiah lives on in the mind and heart and life of Jesus. They are like thoughts made ready for Him to think.

The same words were as well known to the Scribes. The Scribes could have quoted them. Jesus lived them.

'Not as the scribes,' MK says that men felt. There is a kind of authoritative and unerring instinct which is its own evidence that it is right, in His singling out of those words of Hosea, from all the confusion into which Hosea's prophecies have fallen, For I desire mercy and not sacrifice. In Greek, five words: but in them is concentrated all the difference between the use of the Old Testament made by the Truth and the misuse of it by the scribes (Mt. xii. 7; Hosea vi. 6).

Or among the prophets, which had said more clearly than 'Jonah' just that which the scribes would not understand? And it is Jonah that is singled out. 'There shall no sign be given them . . . but the sign of Jonah' (Mt. xii. 39). Hosea, Jonah, Malachi, Isaiah are near you as you read, but it is oftenest the Psalms that live again in the story of Jesus.

For example, those words 'meek,' 'poor' are words which have been prepared by a long history and familiarized by a long use, for their employment by Jesus.

Ps. xxv. 9. The meek will he guide in judgement.
xxxvii. 11. The meek shall inherit the earth.
lxix. 33. The Lord heareth the poor and despiseth not his prisoners.
lxxiv. 21. Let the poor and needy praise thy name.
x. 14. The poor committeth himself to thee.

Or read:

Ps. viii. 2. Out of the mouth of babes . . . Thou hast ordained strength. . . .
Ps. cxiii. 7. He taketh up the simple out of the dust,

and lifteth up the poor out of the mire; that he may set him with the princes.

Mt. xi. 25. I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes.

28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

In so far as this is verbal quotation it is from Jer. vi. 16 (Hebrew and not Septuagint). But there is something more than verbal quotation here.

All this about Jesus and the Old Testament's relation to Him, may help as a guide among the vexed questions about Apocalypses as to which our great uncertainty sets men's minds free to explain this Life, in different and in contradictory ways.

If we could feel our way to this document Q, it would supply such evidence as nothing else supplies as to the thoughts that were in men's minds, or in One Mind, at least, in Nazareth, and Capernaum, and Jerusalem, in those years: their ideas about the Coming of Messiah: about the meaning of the Messianic kingdom.

We should have better hope of a trustworthy idea of what men had made of their Scriptures, the prophecies and the apocalypses.

If Q is good evidence, for example, it can hardly be questioned that Jesus thought of Messiah as working wonders of healing.

Those Isaiah promises are not left speaking of mystical light and voices, only.

Art thou he that cometh? Has heaven touched earth? The blind see. The deaf hear. Not, figuratively! The kingdom of God is come. It is

beginning to realize itself in bodily salvation. In healing that all men can see and hear: of the lame man's bones and the leper's skin and the blind man's clouded eyes. Q says that the dumb man spoke. Mt. ix. 33.

Q says that the Centurion's Servant who was dying was well again. Mt. viii. 13.

Or, again, was the Messiah to come, as Truth comes to men's consciences, mystically, in men's hearts? Or would He rend the heavens, visibly, and come down? Q speaks of Jesus as having made no alternative: choosing one, rejecting the other of these, as though they were mutually exclusive.

There was no dividing-into-two of men's ghosts and bodies, in Bethsaida, and Chorazin, and Capernaum. He did 'mighty works' there: and they ought to have 'repented.'

And so, there is no dividing-into-two of the mystical reign of Jesus in men's hearts and the outward power of the Son of man irresistibly compelling the obedience of all the nations of the earth.

Somehow, Q had found room for both, as Messianic ideas. 'The kingdom of God cometh not with observation.' And, 'As the lightning, so shall be the coming of the Son of man.'

He comes, whether those are Q's words or not, 'without observation.' 'The kingdom of heaven is among you.'

Art thou he that cometh?

Go and tell what you hear and see.

And this of a Messiah who seems to men 'a gluttonous man and a winebibber'!

Q says that He said, If I by the Spirit of God cast out devils, then is the kingdom of God come upon you.

Not with observation. He comes speaking as unostentatiously as Conscience: not striving or crying: but to those who hear, now, making all the world look different: changing all the values and realities in life. It is 'among you,' 'within you': a thing of conscience, whose tremendous realities can, for the present, be ignored. You *can* go on, trying to behave as if it all meant nothing, for the present.

Yet it makes a most heart-searching and most real and practical demand. You hear it in the Sayings. It passes in behind, Thou shalt do no murder, to, Everyone that is angry with his brother is in danger. Behind, Thou shalt not commit adultery, to, Everyone that looketh . . . to lust. Behind, Thou shalt not forswear thyself, to, Yea for Yea, and Nay for Nay. Behind, Love thy neighbour, to, Love your enemies.

Here is an Apocalypse, a Revelation claiming all that a man is, and claiming all men, and it promises a new world to those who receive it, if they will receive it in utter fearlessness and utter unworldliness.

That is the kingdom of heaven which 'is come upon you,' which is 'within' or 'among' you, already.

But, equally, Q tells of the Lord who took to Himself the words of Daniel and the Book of Enoch: Him of whom we read in MK before the High Priest, Art thou Messiah, the Son of the Blessed?

> Ye shall see the Son of man, sitting at the right hand of power, and coming with the clouds of heaven.

Those are words which are closely related to :

> I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.
>
> The Son of man who was the friend of publicans and sinners, the Son of man who had not where to lay his head.
>
> As the lightning cometh forth from the east, and is seen even unto the west ; so shall be the coming of the Son of man.

It is our own fault and not the Baptist's if we are not prepared for that too.

Malachi had said,

> He is like fire.

The Baptist had said,

> He shall baptize you in fire.

And Jesus said,

> I came to cast fire upon the earth ; and what will I, if it is already kindled ?
>
> But I have a baptism to be baptized with ; and how am I straightened till it be accomplished !

If anyone says, ' This is *only* mystical fire,' he is saying that he has refused to let the words speak to him and tell him what they so earnestly wanted him to understand.

The things of conscience, which it is possible to ignore, are ' real because they are spiritual.' In the end they will be acknowledged to be the supreme realities.

The kingdom which ' cometh not with observation ' will assert itself more vividly than any fire. It will come ' as the lightning.'

It seems as though men need not hurry to decide. They say, ' He is never coming.'

And then, ' He will be there.' As, in the days of Noah, the flood came (Mt. xxiv. 39). As, in the days of Lot, the ruin of Sodom came (Lk. xvii. 29). Or, to leave the Scriptures, and speak of realistic things, As a thief comes in the night (Mt. xxiv. 40).

> And two men shall be in the field,
> One is taken and one is left.
> Two women grinding at the hand-mill,
> One is taken and one is left.

There is nothing dubious about Q's evidence as to what men believed that Jesus had said about the end.

It is still language of the Old Testament.

The Jewish End of the world was described for the Jews in Daniel vii. 13, 14.

> I saw in the night visions, and, behold there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The vision is found again in the Book of Enoch, xlv., xlvi.

In Daniel, the ' one like unto a Son of man ' is a sort of Guardian Spirit of the Chosen people, whose human face is contrasted with the monstrous heads and horns of the spirits of the savage powers, the brutal peoples: the Goat, Alexander, and the rest of them. In the Book of Enoch this ' one like unto

a son of man' has become the Messiah who has dwelt with God from the beginning, and who will come, at the end of the world, to make a new heaven and a new earth. Here is another of the forms of thought prepared to the use of Jesus. It formed itself in the Jewish mind in the days of Antiochus Epiphanes, *c.* 165 B.C. The Book of Enoch, in this part of it, is dated from seventy to one hundred years later. Like Malachi's 'fire,' or 'the poor' of the Psalms and Isaiah, this 'Son of man' language is ready for Him. How did Jesus use the name? What did He mean by it?

MK and Q agree in saying that Jesus used it at times when it may have meant much to Himself and little to His hearers.

The name need not mean more than 'a man.' The name, referred to Daniel and Enoch, can mean the Messiah of God who was, in the beginning, with God.

Both Q and MK give evidence that Jesus used it in such a way that its Messianic meaning was unmistakable. 'Ye shall see the Son of man coming with the clouds of heaven. As the lightning . . . so shall be the coming of the Son of man.'

Towards the close Jesus divulged His secret.

At other times the name seems to be waiting for men to see in it the claim which, according to MK, Jesus left Simon Peter and the disciples to discover: which He never forced upon them and yet which was implied in what He said and what He did.

At any rate it is noticeable that He is often spoken of as alluding to Himself as the Son of man, a name

of which St. Paul never makes use, and which seems to have been little used by the Christians in speaking of the Christ. 'The Son of man hath not where to lay his head,' 'The Son of man came eating and drinking,' might well conceal the meaning which comes out in, 'When the Son of man shall sit in His glory,' or 'So shall be the coming of the Son of man.'

It is scarcely a matter of names, however, for the concealment and the claim are equally found in the words, 'I am in the midst of you as he that serveth.'

It is part of the paradox which is in its degree true of the followers also.

> Ye are they that have followed me. . . .
>
> He that is chief among you, let him be as he that serveth.
>
> Ye also shall sit upon twelve thrones judging the twelve tribes of Israel.
>
> *And even*, Blessed are ye poor for yours is the kingdom of heaven.
>
> Blessed are ye that hunger now, ye that mourn now, ye when men shall reproach you.
>
> *And*, Love your enemies, pray for them that [persecute] you; that ye may be sons of your Father which is in heaven. Poor, hungry sons of the Most High.

It is the paradox of the Eternal Truth, in the passing of a transient world which seems so permanent and so real.

> He shall not cry, nor lift up, nor cause his voice to be heard in the street. . . . He shall not fail nor be discouraged, till he has set judgement in the earth; and the isles shall wait for his law.

The explanation, as Christians know, is that the

Truth is Love : and Love serves : and Love suffers : and Love, in the end, is the greatest of all the powers. Dying, behold it lives !

Q, as we said, reports the words of Jesus as though they had alluded almost wholly to the one example of this inevitable triumph of truth over insincerity : of love over pride : this victory of the Christ. As you read Q, your horizon holds scarcely anything but Jerusalem and the Jews. It is difficult not to suppose that the Christians living at Jerusalem saw the Sayings of the past in the light of the years that followed. Perhaps they have narrowed the horizons of Jesus. Bethsaida and Chorazin and Capernaum are alluded to, and then forgotten. And it is all Jews at Jerusalem at the last in Q. In spite of Jonah. In spite of Isaiah's ' Light of the Gentiles.'

' Woe unto you scribes and Pharisees, hypocrites ! '

' On you ' is to come ' all the blood shed upon the earth ' from Abel onwards.

The threats are against Jerusalem. If we accepted Q's evidence, the Coming of the Son of man to Jerusalem was to be the end of the world.

Yet there is room even in the denunciation of woe to Jerusalem to catch a glimpse of wider views. Jerusalem is doomed. And the doom of Jerusalem is typical of the doom of every ambition among men which does not listen to God and to conscience and to the Christ. The words scarcely look beyond the doom of Jerusalem, but the glory of all the kingdoms of the world is to be given to Jesus. The Gentiles must have their opportunity, surely, to come from the east and from the west to sit down in the kingdom

of God. The barren fig-tree may be cut down but the vineyard will remain.

We are left with these different aspects, taken from Isaiah and Daniel, to reconcile: the kingdom of God's poor and the kingdom of God's angels and flames of fire. So far as Q is our authority they both belong to the original account, the authentic memory.

Men have explained the religion of Jesus as an apocalyptical religion and also as a mystical religion.

As you think over what Q tells, you are set the task of adjusting the word 'apocalypse,' and again the word 'mystery,' fitting them to be reconciled to one another, adapting them for the greatest work which words can be set to do, namely, the work of expressing to the hearers of Jesus what was the nature of the religion of Jesus. And while we watch the baffled language of modern men trying to say wherein its distinctive character lies, we are reminded of the greatness of what the Old Testament had done, in making ready a language in which Jesus could express to the men of His days on earth what was 'the religion of Jesus.'

The traditional religious language, the inheritance of familiar words from the sacred books of which, perhaps, He never had a volume of his own from which to read, the villager-learning which He found in Nazareth, was enough. In its language He found the words in which He could say His truth, and His hearers could understand something: enough: of what He said.

## VI

## Q AND JUDAISTIC CHRISTIANITY

In any attempt to identify the sentences of an earlier Christian writing among the Gospels of MT and LK, the question is bound to be always present, What was the first Christianity, the Christianity of Jewish Christians at Jerusalem, like ?

And if we are on the right road at all, in this attempt to search out Q, the two questions must always be influencing one another. What were the contents of Q ? And what was that first Jerusalem Christianity like ?

For Q, if it could be recovered or reconstructed, would be evidence without any rival. It would, itself, be the authoritative witness about the early Jewish Christians.

We do not set out with any unquestionable knowledge of ' Judaistic ' Christianity, once men have questioned the evidence of the early chapters of the Acts. And again, as will perhaps, by some readers, be more readily admitted, we are in uncertainty about the contents of Q.

All we know is that if Q were found to be what it is claimed to be, and if we had a true view of the Christians in Jerusalem from 30 to 45 A.D. : if we

could adjust, as it were, and focus these two lenses of the mind, our view into the past would be a clear view. The truth, once arrived at, would be self-evident and simple, as is the way of the Truth.

So that the question, Was Q 'Judaistic?' is a shifting question. If Q were certain, or if it were certain what 'Judaistic' meant, there would be something fixed and firm to go upon. But we are experimenting. We are feeling our way.

To take an obvious example, Q told the story of the Centurion's 'boy' being healed. 'I have not found so great faith, no, not in Israel.' Would a 'Judaistic' document have put that in? If Q is what we think it was, we could have no better evidence that a 'Judaistic' document would have told the story. The first Christians of Jerusalem have, here, told it.

But we have to adjust the focus of our views until the view becomes clear. And I am making the experiment of supposing that Q was what we ought to mean when we use the word 'Judaistic.' I will suppose that it included passages which are sometimes 'ruled out' as being 'too Judaistic' to have been found in Q. There is no other way than to experiment, and see how the hypothesis works out.

Q, I am supposing, was 'Judaistic' as MK was not 'Judaistic.' No one is likely to call MK 'Judaistic.'

In it, at Gerasa, the gospel is preached (v. 20) among the Gentiles, by the healed Gentile, who, as a demoniac, had received Jesus as the Son of the Most High (v. 7). In it, to balance the Miraculous

Feeding of the 5000 Jews (vi. 42) there is the Miraculous Feeding of the 4000 Gentiles (viii. 1).

There is a rebuke to Jewish traditionalism (vii. 6).

There is a saying which 'cleanses all meats' (vii. 19).

There is the faith of the Greek Woman, the Syro-Phoenician (vii. 29).

The story culminates in the Roman saying, Truly this man was a son of God (xv. 39).

For an example of the difference between Q and MK compare Mk. vii. 3, the explanatory words,

> For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding the tradition of the elders: and when they come from the market-place, except they wash themselves, they eat not. . . .

Compare this with such words as (Mt. vi. 5):

> And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

The words in MK are telling Romans about Jews, talking about Jerusalem at Rome. So an Englishman might talk in London about Hindu or Moslem customs he had seen in India.

In MT you are at Jerusalem itself. The words are spoken to Jews who see the Pharisees every day. A Jew is speaking to Jews and about Jews. St. Mark's Gospel suggests memories of St. Peter. But it has travelled a long way from Galilee and from Jerusalem. And the question there is, always, how near can we get to Simon Peter's own memories, and Simon Peter's own thoughts? What changes

has the story undergone as Peter went out from the 'Sea' of Galilee to the Great Sea? And as Mark interpreted Peter's mind? And as someone else, perhaps, edited Mark's interpretation?

St. Mark's Gospel, as we read it, is not a Judaistic document. It has undergone the influence, for example, of St. Paul.

Can we arrive at a Q which is 'Judaistic,' meaning by that, that it is the account given by Jewish Christians living at Jerusalem 30, 40, 50 A.D.: even if, arriving there, we have to modify the meaning we gave to the name Judaistic Christianity? Can we arrive at an original account, so faithfully translated into the Greek that its original character remained in the Greek translation? Has the original character survived the journey to Antioch and Caesarea and beyond? And I say that sometimes the Greek words surprise us by consenting to do duty as porters of such un-Greek thoughts. Make the experiment of accepting, as belonging to Q, passages which would be rejected at once in any conjecture which set out on the presupposition that Q was not 'Judaistic.'

I am conjecturing a Q which came from the Church of Cephas and the Twelve and the five hundred and James, rather than Stephen or Barnabas or Paul. It will speak in the manner (let me say) of Mark when he was the innkeeper's son at Jerusalem, and had not, however that came about, become a fellow-worker of St. Paul.

If Q is a Jerusalem tradition, if its 'local colouring' is of Jerusalem, it may be natural to attribute to it

many words of MT which, on the supposition that Q was 'not Judaistic,' will be attributed to some other source known to MT and unknown to LK.

As Euclid says, 'Let it be granted that' Q was Jewish, and of Jerusalem, and that much which is thought too 'Judaistic' for Q *was* in Q.

Consider, in the light of this supposition, our Q passages: The New Law, The Christian Righteousness, The Centurion's Servant, the Mission of the Disciples, The Seven Woes.

### The New Law

To those who accept Mt. v. 17, 18, 20-24, 27, 28, 31-48 as a poem which is an organic unity, the question whether it was found in Q is near an answer when once it is admitted that Luke gives eight of these verses of it. Eight verses are enough. If I see a hoof-print in the clay at the pondside, I conjecture that the whole horse came down that way to drink.

But let us suppose: 'let it be granted': that the whole passage did stand in Q. If LK had it before him, what could have happened other than that which has happened?

Q is Jewish, of Jerusalem. LK and his readers are not. LK will leave out what he can see no advantage in keeping in.

Why talk to his readers about calling a brother, Raca? They did not know the word (v. 22).

And the altar is a thousand miles away. They offer no gifts there (v. 23).

In the next stanza you have the Mosaic law of

marriage. And the marriage laws of Philippi or Rome (say) are not Mosaic (v. 31).

And Graeco-Romans need no warning that they must not swear by Jerusalem (v. 35). As well warn James not to swear 'by the Dog of Egypt'!

But when St. Luke sees reason to keep a verse, he keeps it. 'Whosoever smiteth thee on thy right cheek, turn to him the other also.' And the coat and the cloak: so far as a Greek can follow the Jewish clothes: LK will keep that. St. Luke has given Lk. vi. 27-36. He has copied all that it could be expected a Greek would copy of Q.

And, besides, he has given two tell-tale pieces of Mt. v. 17-48.

For, in Lk. xvi. 17, 18, you will find two fragments from the two other stanzas of this poem.

> Verily I say unto you, Till heaven and earth pass away, one tittle shall not pass away from the law.
>
> And I say unto you, that every one that putteth away his wife committeth adultery.

If, with none but LK to help you, you were asked, Why are these two verses found side by side, like two potsherds of a pitcher, broken at the fountain? and did they once belong to the same pitcher? and, if they did, what place or part had they in it? you could not answer. But if the pitcher is there, whole, in Mt. v., what has happened in LK becomes clear.

In LK only these fragments remain, in unexplained connexion with one another. But MT has found the whole pitcher in Q, and has thought it deserved careful carrying.

### The Christian Righteousness

I come to Mt. vi. 1-18, the four stanzas about Righteousness.

These, too, speak of Jewish manners. They have the Jerusalem 'local colouring.' Rabbis in Jerusalem do these things, in their alms and prayers and fasts.

But no Greek Christian, overseas, needed to be warned: it would have had no meaning to warn him: against imitating Pharisee hypocrites at Jerusalem.

What would St. Luke have done, if, as I am supposing, all these verses stood before him in Q?

He would have left them out.

But is there any indication that he has left them out? I think there is.

You will remember that Lk. xvi. 17, 18 were claimed as evidence that LK has left out a great part of what MT copied from Q at Mt. v. 17-48. And close to Lk. xvi. 17, 18: at Lk. xvi. 15 (as Mt. vi. is close to Mt. v.): you will find a verse which seems to have had some relation to Lk. xvi. 17, 18.

I will write them down:

> Lk. xvi. 15. And he said unto them, Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.
>
> 17. It is easier for heaven and earth to pass away, than for one tittle of the law to fall.
>
> 18. Everyone that putteth away his wife, and marrieth another, committeth adultery: and he that marrieth one that is put away from a husband committeth adultery.

These verses are further confused by an allusion to the Baptist (xvi. 16), and are joined to xvi. 14.

> And the Pharisees, who were lovers of money, heard all these things ; and they scoffed at him.
>
> 15. And he said unto them, Ye are they that justify yourselves, etc.

I shall argue, in next chapter, that this passage Lk. xvi. 14, etc., has an important place in the construction of the Gospel of St. Luke.

The words, ' The Pharisees, who were lovers of money, heard all these things. . . . And he said unto them [not, Ye are they which love money, but], Ye are they which justify yourselves ' : these sentences are a kind of head-stone of the corner, in this literary construction and building of LK. Editorially, they are very important. But the verses 17, 18, ' One tittle of the law,' and ' He that marrieth her that is put away,' are, editorially, quite unimportant. They are where they are, because they ' had to go in somewhere.' Verses 17, 18 have fallen into their place, because that place is near verses 14, 15. Verses 15, 17, 18 were near one another in Q, I argue. That is why they are near one another here. Verses 17 and 18 came with 15.

And we know from Mt. v. 18, 32, what place Lk. xvi. 17, 18 had in Q.

Is there anything in MT, near Mt. v. 18, 32, which corresponds with Lk. xvi. 15 ?

Read Mt. vi. 1-6, 16-18, and ask, If LK were to find those verses in Q, what would he do with them ? with those most Jewish stanzas ?

I say he has summarized them in those words of

Lk. xvi. 15. 'Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.' The friend of Paul is saying, here, in a few words, what Q had said, with illustrations inappropriate to his Greek readers.

### The Centurion's Servant

There is no question as to the story of the Centurion at Capernaum, which comes next in order. The only question is, How can Q, if Q is 'Judaistic,' have told it?

I submit that what needs adjustment here is, not the notion we have of the contents of Q, but the notion we have of contents of 'Judaistic' thought at Jerusalem *c.* A.D. 40.

MT, it is clear, has made changes in Q very unlike the changes which LK has made. MT, for example, gives the phrase 'weeping and gnashing of teeth' six times. LK gives it only once. Their several departures from Q are significant. LK has left the words out, I think, at least once. MT, it would appear, rather liked to write the words.

But where MT and LK agree, there is no need to discuss further, What did Q say?

Q is a document which told the story of Jesus saying, I have not found so great faith, no, not in Israel. That is certain.

It also told, at the beginning, of the Baptist saying,

> Think not to say within yourselves, We have Abraham to our father.

And at the end, most likely, it told of Jesus saying,

> There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, sitting in the kingdom of (heaven) . . . and yourselves cast forth.

And of His saying,

> The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here.
>
> The queen of the south shall rise up in the judgement with this generation, and shall condemn it: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here.

And Jesus spoke, in Q, of Tyre and Sidon, and of Sodom, finding it more tolerable in the day of judgement than Chorazin, and Bethsaida, and Capernaum.

The people among whom Q was first received were Jews, but they were Christian Jews. They lived in Jerusalem. But it was in Jerusalem that they found their dearest enemies, Yea, their own familiar friends in whom they had trusted. It was the next-door neighbour who interested them, the Jew who had rejected their Christ.

No Greek could feel, as the Jewish Christian felt, the sin of the un-Christian Jews. It is a part of Judaistic Christianity to remember vividly such words as, 'I have not found so great faith, no, not in Israel.'

Also one may remark upon that 'not even in Israel.' It implies that Israel was the people among whom faith is to be expected.

### Mission of the Disciples

In Mt. x. and Lk. x. more complicated questions raise themselves.

I suggest, as before, that you have, here, additions in MT and omissions in LK.

The passage in Mt. ix. 35-x. 42 has in it verses which, without question, come from Q, and also verses which are Marcan, and also verses as to which it is a question whether MT had them from Q or from another source.

Of these debateable verses there are seven.

x. 5. Go not into any way of the Gentiles, and enter not into any city of the Samaritans:

6. but go rather to the lost sheep of the house of Israel.

7. And as ye go, preach saying, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give.

Then follow words which LK also gives.

9. Get you no [gold, nor silver, nor brass in your] purses;

10. no wallet for your journey, neither two coats, nor shoes, nor staff: for the labourer is worthy of his [food].

11. And into whatsoever city, or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

12. And as ye enter into a house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the land of Sodom in the day of judgement, than for that city.

There are changes in the words of these seven verses, and their order, but they have likeness enough, in MT and LK, to indicate their common origin.

MT. goes on : Mt. x. 16 :

Behold, I send you forth as sheep in the midst of wolves : be ye therefore wise as serpents, and harmless as doves.

[Mt. x. 17-22 are Marcan.]

23. But when they persecute you in this city, flee into the next : for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24. A disciple is not above his master, nor a servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more [shall they call] them of his household !

The words of 24, about the disciple and his master, come from Q, for LK has them, Lk. vi. 40. LK has there introduced them into so inappropriate a setting, that you can almost see him with the fragment broken off in his hand, wondering where he can find ' somewhere ' for ' it to go.'

Mt. x. 24, then, was in Q. But Mt. x. 23, 24, 25, are continuous. They all belong, then, to Q. And the words at Mt. x. 5, 6, ' Go not into a way of the Gentiles,' belong to Mt. x. 23. The Coming in 23

accounts for the haste in 5, 6. Therefore all these debateable verses belong to Q.

And still I do not doubt that they will be included or excluded, in any restoration of Q according to the restorer's presuppositions as to whether Q was 'Judaistic' and as to the meaning of being 'Judaistic.'

Was Q the kind of document which would say, 'Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel'?

To suppose that Q, written by Jewish Christians at Jerusalem, *c.* 40 A.D., included these words, is to suppose an Apocalyptic atmosphere in the Church there: a Church of Jews over whom is imminent the return of their Lord: Christian Jews persecuted by un-Christian Jews and still devoting themselves to the conversion of their Jewish neighbours only. For it is scarcely possible to take the passage as even attempting to give a precise quotation of a Saying which disciples remembered their Master to have spoken.

To think of them so, would be to imagine them treasuring as a prophecy of the Lord, a prophecy which they must know could not now come true. For the disciples, in Galilee, had gone away, and had come back, and 'the Son of man' had not 'come' in any way which made it intolerable for the houses and cities which received them not. The incident of that first Mission was closed. But the Christians who first gave these words the place which they have so long retained in the Christian tradition must have

been completely absorbed in the thoughts and feelings of their own later days. They lived, as men do, in their own lifetime. They thought of the immediate future. And, among them, no one stopped to question the authority of a quotation which, whatever the Lord actually said, had been misquoted into this anachronism. If Q came from Jerusalem, from Aramaic-speaking Christians, not a great many years after the Lord had been with them, is it any daring adventure of the mind to say, Q said this : and MT copied this from Q ?

But we must return, as the novelists say, to St. Luke. If it was in Q, LK must have seen it there. And LK has not copied it ? Or only that one tell-tale sentence ?

I confess the objection does not seem to me a very grave one.

If LK had found the words in Q, what would LK have done with them ? ' Go not into any way of the Gentiles.' What would a Gentile Christian have done with that ?

He would have left it out.

Who would expect to hear him repeat that ? The most that you could expect would be, to see some look (as it were) on the face of his page that he *had* read it and left it out.

And there is such a look.

He is not content to leave it out. He tries, as it were, to silence the words. And you seem to hear his audible ' hush ! '

Notice in what setting he has set the passage. In LK the passage of the Mission is ix. 57-x. 24. And

immediately before it and after it he has arranged material from other sources: passages ix. 51-56 and x. 25-37.

In the middle, a passage from which LK has left out, ' Go not into any city of the Samaritans.' And, immediately before it, ' They went and entered into a village of the Samaritans.'

And, immediately after it, the story of, ' A certain Samaritan, as he journeyed, came where he was. . . .' The arrangement has a self-conscious look. As though LK had anticipated some one saying, But you had Mt. x. 5 in your Q original. Why did you not copy it correctly ?

Yes. I confess it was there, but my ix. 51-56, and my x. 25-37 are my substitute and my authority for the omission, he says.

The wonder is that these Gentile-ignoring verses should have survived. For it was in a Gentile language only that they could survive.

I have suggested that they can scarcely be an exact quotation of what was said in 29 or 30 A.D., but the very considerations which throw doubt on their dating in those years, are also convincing arguments that they belong to very early days after 30 A.D. They bring you close to the Jewish Christians of Jerusalem, expecting the immediate return of the Son of man, and thinking it natural to look no further than the hills that can be seen from Jerusalem walls, finding there a wide enough scene for a work which, nevertheless, has since passed on into worlds of which neither Jews nor Greeks nor Romans had ever dreamed and which now, after

nearly 2000 years, is being spoken of in some five hundred Gentile languages.

### The Seven Woes

Meanwhile the Jewish Church lives in a Jewish world. It watches the un-Christian Jews as no Greek ever thought them worth watching.

Sometimes we see the year 30 A.D. through the medium of a longer interval. Here we see it through the medium of a few years at Jerusalem. Sometimes we see it through St. Paul's mind. Here we see it through minds which did not think Pauline thoughts. The difficulty is always to allow for the refraction or deflection, the influence of the interval between what was said or done and the record of it. Take as an example a case where the process of change can clearly be traced.

Mark (xiii. 14) has:

> But when ye see the 'abomination of desolation' standing where he ought not (let him that readeth understand) then let them that are in Judaea flee into the mountains. . . .
>
> 19, 20. For in those days shall be 'tribulation such as there hath not been the like from the beginning. . . .'

MK is quoting Daniel ix. 27, xi. 31, xii. 11.
In St. Luke's Gospel you find (Lk. xxi. 20),

> But when ye see Jerusalem compassed with armies, then know that her 'desolation' is at hand.
>
> 21. Then let them that are in Judaea flee into the mountains. . . .
>
> 23, 24. for there shall be great distress upon the land, and wrath upon this people. And they shall fall upon

> the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

No one supposes that the 'Second Edition,' as it may be called, of St. Luke, was written before 70 A.D. In it the real use of the Marcan word 'desolation' has gone, though the word remains. The 'abomination of desolation' had not come and stood 'where he ought not.'

And as LK goes on copying, the facts known to him now of the siege and ruin of Jerusalem and the massacre and captivity of the Jews make their way into the copy. You can see the original still. It is there in Mk. xiii. And you can see it pass through the years of the siege. You can watch the change: the change, for example, from a mind to which the fall of Jerusalem is the end of the world, to a mind which can imagine a world without a Jerusalem in it, such as will last, say, until 410 A.D. and the fall of Rome which looked like another end of the world.

The case is clear there.

But, where you cannot watch it happening, how much will you allow for the change made between the year 30 A.D., for example, and the year of the writing down of our supposed Q? When was the original written of Mt. xxiii. and Lk. xi., and how near did it come to any original words of Jesus?

As it stands in those two versions, if any original Q can be inferred, we shall have to infer an original in which Christian Jewish feeling has run very high against the anti-Christian Jews. The words are hot, feverish, burning. The beloved Physician has

allayed the fever, perhaps. MT has aggravated it, perhaps. MT has had time to do that, for he has confused Zachariah the son of Jehoiada of Chronicles, with Zacheriah the son of Barachiah (it seems) whose date is given as about 69 A.D.

The passage as it stood in Q has been altered there, at any rate, in MT. And LK appears to have made the kind of alterations which he is found making elsewhere.

I do not know that LK has greatly altered the tone of the passage. Only he is tired of the monotony of its wrath.

The iron has entered into the soul of the men who supplied St. Luke with his original.

And they have the same outlook as is found in the account of the Mission of the Disciples. The Coming of the Son of man is imminent. 'Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.'

I am not asking now, What had Jesus said?

I am asking, What were the Jewish Christians, who had found themselves 'as sheep among wolves,' prepared to believe that Jesus had said? It would be ten years, twenty years ago, now.

I think that you know that: if you sharpen Lk. xi. 39-51 and flatten Mt. xxiii. 27-39.

That, 'Woe unto you scribes and Pharisees, hypocrites,' comes seven times in MT.

In LK you find 'Pharisees; Woe unto you, Pharisees' (twice); Woe 'unto you' (twice); 'Woe unto you, lawyers!' That is all he can bring himself to copy. Such 'Woes' are not in the Greek manner.

They are more in the style of which Habbakuk 'is capable' (Hab. ii. 6, 9, 12, 19).

But at xi. 53 St. Luke lets slip in the words, 'Scribes and Pharisees,' which he had refused to copy those seven times, as though to prove that he had before him the same original as MT.

The words mount up into passionate anger in MT:

> Mt. xxiii. 27. Woe unto you scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness.
>
> And 32, 33. Fill ye up then the measure of your fathers.
>
> Ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell?
>
> Therefore [also said the wisdom of God,]
>
> 34. I will send unto you prophets and wise men and scribes and some of them shall ye kill . . .
>
> and some of them shall ye scourge in your synagogues, and persecute from city to city:
>
> 35. That upon you may come all the righteous blood shed on the earth,
>
> from the blood of Abel the righteous unto the blood of Zachariah whom ye slew between the sanctuary and the altar.

[The meaning of the allusion made in the quotation which is here attributed to the Lord, is quite clear. It has nothing to do with 69 A.D. It means, from 'Genesis to Chronicles.']

[The quotation ends there and Jesus speaks,]

> Verily I say unto you, All these things shall come upon this generation.
>
> O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them which are sent unto her!
>
> how often would I have gathered thy children together,

even as a hen gathereth her chickens under her wings, and ye would not !
Behold your house is left unto you desolate.
For ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

LK has missed certain Jewish notes : two which suggest the Passover time for the Saying.

For the ' whited sepulchres ' were ' whited ' to warn Passover pilgrims to beware of the defilement of the dead. And he has transferred to Lk. xiii. 34, 35, the quotation from the Pilgrim Psalm (cxviii. 26), ' Blessed is he that cometh in the name of the Lord.' If ' Generation of Vipers ' stood in Q, LK has left it out. MT, on the other hand, has no objection to it. He has introduced it where it was not found in Q at Mt. xii. 34. LK gives the phrase once, and then, as spoken by the Baptist.

It is with a kind of terror that anyone reads Mt. xxiii. It puts the reader back in the early years of the faith at Jerusalem. Something, as I said, may have to be allowed for the words coming to us through the report of the man who says, ' Weeping and gnashing of teeth,' six times for LK's once ; the report of a man who, it seems, had lived long enough to confuse a murder of the Old Testament with a murder of 69 A.D.

But, if this is a passage which was waiting, ready for the first edition, the original LK, to copy it into an edition which we are to date before 60 A.D., it is evidence of what ' Judaistic ' Christianity had been going through at a very early date, and it is evidence of how the early ' Judaistic ' Christians thought and

felt, as they looked out at the Jews, and refused to look beyond the Jews.

If our idea of what Q was, and our idea of what 'Judaistic' Christianity was, forbid Q to include these passages, I suspect that it is our idea of what 'Judaistic' Christianity was, that will have to be readjusted.

## VII

## LUCAN EDITORIAL METHODS

If, in the Gospel of St. Luke, as we read it now, there lie passages copied from Q, there can be no progress made in the search for Q without opinions forming themselves as to the methods of the editor or editors who have had Q to work with, as part of their material.

Certain fixed passages are given us which retain, where they are, their original Q order.

The reader may be willing to be reminded which they are.

I. and II. In Lk. iii., iv. the Baptist, and the Baptism and the Temptation.

III. and IV. vi. 20-vii. 10. The Beatitudes and following Sayings, and the Capernaum miracle.

V. and VI. Mt. ix. 32-34 and Lk. xi. 14, etc. = Mt. xii. 22, etc. The healing of the Dumb Man, the Blasphemous explanation given by the scribes, and the sign of Jonah.

VII. The message of the Baptist, at Lk. vii. 18, etc.

VIII. The mission and return of the Disciples, Lk. x. 2, etc.

IX. Sayings, of the 'Sparrows,' and of 'the Ravens' placed by Lk. xi. 33, xii. 2 and xii. 22.

X. Lk. xvii. 1-6. A miscellaneous collection of Q Sayings about Offences, Forgiveness, etc.

XII. Lk. xvii. 26, etc. Saying of the Coming of the Son of man.

XI. is Lk. xi. 46, etc. = Mt. xxiii., and, like V., VI. is placed, here, in MT's order.

I take I., II., III., IV., VII., VIII., IX., X., XII., as cardinal Q quotations: as decisive passages, copied from Q, into LK, in the order in which Q had arranged them. I make them fixed points in a study of LK's arrangement: like the masses of immovable 'archaean' rock which determine the 'lie of the land' in a geological map of Europe, Auvergne and Switzerland and Bohemia and the Balkans, I think it is.

Round about these 'archaean' Q passages, LK has disposed other passages, from Q or elsewhere, according to methods of his own. And it is of importance, in order to ascertain what he has done to his other Q passages, to discover, as far as possible, what were the editorial methods of St. Luke. And if St. Luke's debt to Q is reckoned at about 240 verses, I find not much more than eighty of them which are under no suspicion of having been moved from the places they held in Q's order.

I suppose that the order in LK can be accounted for in one or other of four different ways.

1. LK writes passages in a certain order because they held that order in Q.

2. He has removed, in some cases, a Q verse to serve as a kind of introductory text to some passage which he has found in some other source.

3. He allows passages to be attracted towards one another, out of Q's order, and, sometimes, out of any logical order, by mere verbal coincidences.

4. He has his own editorial grouping of passages according to their subject.

Let me say something about each of these.

### 1. Following Q's Order

Sometimes LK is following Q's order. For example, if you will compare Mt. vii. 28, viii. 5 with Lk. vii. 1, you have an important indication that the Saying of the Houses built on the Rock and on the Sand was followed, in Q, by an episode which has no logical connexion with it, the healing of the Centurion's Servant, at Capernaum.

MT and LK agree here. And there is no literary or logical reason for this particular order. The likeness of the connecting words helps to prove that the order followed here, is followed because it was Q's order. Or again, at Mt. xviii. 7 and Lk. xvii. 1, you have a Q sequence which gives no reason for itself in Q's version of it. It brings together offences of quite different kinds, of men offending the ' little ones ' and of your ' brother ' offending you, and one out of a hundred sheep going astray, and ' If ye have faith as a grain of mustard seed.'

They group themselves together in both MT and LK because they were grouped together in Q.

### 2. Use of Q as Introductory Texts

St. Luke has sometimes deliberately removed a Q text from its Q order, to use it as an introduction

to some passage to which it seemed to him to be appropriate.

In Lk. x. 25-28, a lawyer came with the question, 'What shall I do to inherit eternal life?'

The verses are from Q, but they have been removed hither, from whatever place Q had given them, to serve as an introductory text to the story of the Good Samaritan. I have already given the reason for the Good Samaritan being introduced immediately after the Mission of the Disciples, from which LK had refused to copy the command, 'Into a city of the Samaritans enter not.'

Again, in xiv. 26, If any man cometh to me and hateth not his own father and mother, the Q words become an introduction to a passage in which is the warning against the half-built tower and the half-made war, a passage which probably did not come from Q.

In xvi. 13, 'No servant can serve two masters,' 'Ye cannot serve God and mammon,' is wrested from its own context to introduce the parable of Dives and Lazarus.

### 3. Verbal Coincidence

Here I anticipate a less ready assent of the reader to what I write.

I believe LK to have allowed passages to be drawn together by accidental likenesses of words which occurred in them. It was a habit of his. It cannot be called an editorial method for it is quite unmethodical. But he allowed it to happen.

It is not a reason for passages coming together.

But it is a cause. And, as such, it must be allowed for. I will give examples, but first let me try to persuade the reader that the thing may have happened. When men retained the Christian tradition, at least as much in memory and mind, as in any note-books, when Christians knew the Sayings 'by heart,' memory would have its own way, often a fortuitous and illogical way, of marking individual words. You can never tell which word will seem to memory the memorable word.

The song of David lamenting for Saul and Jonathan was, not the Song of Saul, or the Song of Jonathan, but the Song of the Bow.

Why of the Bow?

You cannot say. But it did.

It might have been the Song of the Shield, or of the Sword, or of the Dew, or of the Eagles, or of the Scarlet. It was the Song of the Bow.

So in the Koran, Suras became the Star, the Earthquake, the Cow, the Kingdom. It would seem nearly a pure chance which word gave them their name. Individual words chance to make a mark and dint in the memory.

And so, I suppose, in early Christian memories, marked individual words substituted themselves for real reasons for associating passages together in men's minds.

Turn to Mk. ix. 42-50, and notice 42, 'cause to stumble,' 43, 'cause to stumble,' 48, 'fire,' 49, 'fire,' 50, 'salt,' and again, 'salt.' Ask, What has this 'cause to stumble' to do with that 'cause to stumble,' this 'fire' with that 'fire,' this

'salt' with that 'salt'? The answer is, Very little.

It is the changes and chances of this verbal life which have thrown them into one another's company. Here are examples of 'verbal' associations in LK.

1. Lk. xi. 33, a lamp; xi. 34, the lamp.

The one is to light men through fear of persecution. The other is to light them through temptation to religious hypocrisy. But, distinct as the two lamps are, they are both lamps, and so they are found side by side in LK. And this kind of accident has to be allowed for in the work of recovering Q. LK is not 'arranging' here. It is as though someone, with books to arrange in shelves, ignored their contents and arranged them according to the colours of their bindings. There is no more reason for what has happened here than there is reason in a 'pun.' But it has happened. And it must be allowed for.

To ignore it would be to be sent searching for a more reasonable reason: some reason which is not needed, and which is not there.

I admit that, if anyone begins to look for examples of this 'verbal association,' he is in danger of finding examples of it where they do not exist: it is easy, no doubt, in this kind of search to make ingenious discoveries of phenomena which are not there. But I could suggest eight or nine examples in LK, which will, I believe, be found to be the true explanation of the order adopted by LK.

I have given Lk. xi. 33, 34, the Lamps, for (1).

(2) At xii. 18, 24. The rich man would pull down his barns. He is covetous. And the ravens which

have no barn are a lesson against worldly anxiety. The two passages are akin. But I suggest that the word, Barns, has had an influence in bringing the parable of the Rich Man into its present connexion with a passage which LK found in Q about the Ravens or the Birds of the Air.

(3) At xii. 33, 39 you have two passages quite distinct in thought. The word 'Thief' connects them. 'Where no thief draweth near' belongs to Q's Sayings about Unworldliness.

And the sentence, 'In what hour the thief was coming' has drawn the whole passage, xii. 35-48, out of its Q order, into this place in LK. MT shows that the two Q passages were quite distinct. There was no real reason to bring them together. But LK has brought them together. The cause, not the reason, is the word 'Thief.'

If we accept this as a true guess at the cause of Lk. xii. 35, following xii. 33, 34, we shall begin to doubt whether xii. 49, 51 were connected in Q as they are in LK.

(4) 'I came to cast fire on the earth.' 'Think ye that I am come to give peace in the earth?' There is a likeness of language, but the verses appear to have little else in common.

(5) At xiii. 33, 34. Verse 33, 'It cannot be that a prophet perish out of Jerusalem,' seems to belong rather to the passage xii. 49, 'I came to cast fire,' etc., than to what follows.

xiii. 34, 'O Jerusalem, Jerusalem,' belongs, as Mt. xxiii. suggests, to a passage given in LK at Lk. xi. 39-52, the passage of the Seven Woes. But here the

two verses become Lk. xiii. 33, 34, because one ends with ' Jerusalem ' and the other begins, ' O Jerusalem, Jerusalem,' and both mention persecution.

(6) In Lk. xiv. 13. There is a passage about inviting to supper ' the poor, the maimed, the lame, the blind,' who can make no hospitable return.

It has no logical connexion with the supper to which, for want of better, guests were invited from highways and hedges, ' the poor and maimed and blind and lame ' (xiv. 21). But the verbal likeness has brought the two passages to rest side by side in LK.

(7) In chapter xvi. 9, 11, 13, are three ' mammons.' They come in contexts which have no connexion with one another. Their coming together makes considerable confusion. But this kind of chance of words has decided their places. And so they are Lk. xvi. 9, 11, 13.

(8) In xvii. 20, 23 are two passages which are more nearly contradictory than connected in meaning.

> 20. The kingdom of God cometh not with observation : neither shall they say, Lo here ! or, there ! for lo, the kingdom of God is within you.

And xvii. 23 has ' Lo, there ! Lo, here ! ' and the Saying about the Coming of the Son of man like lightning.

The accidental likeness of the ' Lo, here ! or, There ! ' and the ' Lo, there ! Lo, here ! ', I suggest, has brought the Saying of the kingdom coming ' not with observation ' away from whatever was its original context. It may well have had, originally, for its sequel, the parables of the Grain of Mustard

Seed growing unnoticed, and the Leaven at its hidden work (Lk. xiii. 19, 21).

This association of like words is, indeed, the most fortuitous influence for which I would ask the reader to allow in retracing the disposal of the older material in LK.

### 4. Lucan Editorial Grouping

But LK has constantly allowed the Q order to be changed. He has allowed himself to group passages according to his own preferences. The result may be observed in Lk. xiv.

#### Group of Supper Incidents

Chapter Lk. xiv. is a very miscellaneous collection.

(1) xiv. 2-5 is a Sabbath miracle.

(2) 7-11 a parable of a man who has taken a more honourable seat than was intended for him by his host.

(3) 12-14 is an unfashionable dinner party.

(4) 16-24, the great supper in the kingdom of God.

(5) 26, 27, 34, 35. Fragments of a broken series of Sayings of Q.

(6) 28-33. The parable of counting the cost of a Tower or a War.

Go through the six passages.

(1) xiv. 2-5. The Sabbath miracle looks as though it had originally belonged to another Sabbath miracle (xiii. 10-17). In Q I imagine them a pair of miracles, man and woman, like the pairs of parables : the man which had the dropsy and the woman which had a spirit of infirmity, a pair, like the man which sowed

the mustard seed and the woman who hid the leaven, or the man who lost one sheep and the woman who lost one piece of silver.

(2) The man who pushes himself into a place of honour (xiv. 7-11) is closely related to the Pharisee who went up to the temple to pray and commended himself (xviii. 10-14).

Read straight on : xiv. 7-11, and then xviii. 10-14 : and you will find the two passages help one another as your left hand and right hand help one another.

Left by itself, the story of the immodest guest must have puzzled many Christians. Is it serious or is it ironical ? Is Jesus really interested in the places guests get into at dinners ?

But read the passages together, and Jesus passes on from a man's manners among men to a man's reverence in the presence of God. He has made His Saying in two stanzas.

And the first stanza is the left hand. By itself, it would be weak and awkward. And the second is the right hand. The two hands together hold. And the two stanzas end, each of them with the refrain,

> For every one that exalteth himself shall be humbled ;
> But he that humbleth himself shall be exalted.

(3) xiv. 12-14 have no connexion with the verses which, in LK, come before and after them.

It may be suggested that if they were removed from here to be read as a separate passage, and Lk. xvi. 9 were also removed from Lk. xvi. 1-8 to complete the passage, this parable of the Pauper Guests would be complete. And Lk. xvi. 1-8 would

gain much by the loss of xvi. 9. The parable of the Dishonest Steward did not need this additional 'moral.' The parables are always content with one 'moral.' Indeed a parable with two morals would be a monster among the parables like the heraldic lion 'doubly-queued' among real lions. But read Lk. xiv. 12-14, xvi. 9.

> 12. When thou makest a dinner call not . . . thy rich neighbours; lest haply they also bid thee again, and a recompense be made thee.
>
> 13. But . . . bid the poor . . .
>
> 14. And thou shalt be blessed; because they have not wherewith to recompense thee.
>
> xvi. 9. Make to yourselves friends by means of the mammon of unrighteousness; that when it shall fail, they may receive you into eternal tabernacles.

That 'mammon' (xvi. 9), we suggested, has been attracted out of its right place by Lk. xvi. 11, 'mammon.'

> If therefore ye have not been faithful in the unrighteous mammon . . .

And close by, xvi. 13, is another mammon, 'Ye cannot serve God and Mammon.' In LK they are attracted together because with him, like word draws like to itself.

(4) xiv. 16-24. Is the story of the Great Supper. It may have been somewhere else in Q. But its place here, we noticed, is decided for it by the verbal likenesses of the Suppers, and of the poor and maimed and blind and lame.

(5) At xiv. 26, 27, 34, 35, you have fragments of Q. All four, as MT indicates, belong to Lk. xii. 2-12,

51-53. They are here, in order that 26, 27 may serve as an introductory text to 28-33, the parable of Counting the Cost.

A chapter could scarcely be more discontinuous than Lk. xiv. But if the above suggestions are right guesses, the methods of the editor are illustrated by the form which this miscellaneous collection has taken. He has arbitrarily decided that they shall be one group. For you will notice that the first twenty-four verses (the first four passages), have been, however incongruously, strung together upon a kind of editorial thread. There is a supper.

xiv. 1. He went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread.

And there Jesus heals a man. And then Jesus speaks to the guests whom he met there.

xiv. 7. Unto those which were bidden, when he marked how they chose out the chief seats.

This introduces the Saying, 'Sit not down in the chief seat.'

And then Jesus turns to the host (xiv. 12). And so a place has been found for the Saying about hospitality to the Poor.

Then one of the guests speaks.

> xiv. 15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God. But he said unto him, A certain man made a great supper.

These passages belong to other contexts and the connexion between them is artificial, and what LK has done here in giving them an appearance of

belonging to one group is an example of the freedom he allows himself as editor.

### Another Group of Unworldliness-passages

The Unworldliness Passages begin at chapter xi.

But the prelude to the passage is x. 38-42, the story of Mary and Martha, the examples of unworldliness and anxious-mindedness.

A kindred subject connects itself with the group, the subject of Prayer (xi. 1-13). There is an editorial introduction and the Lord's Prayer is introduced, whether from Q or elsewhere. Then as an illustration of prayer is given, the Neighbour who asks for loaves at midnight, probably not from Q. Then the Saying, 'Ask, Seek, Knock,' which came at the end of the Sayings in Q, about Unworldliness, to which Lk. xi. 34, 35 and xii. 22-31 also belong.

There connects itself with the Sayings about Prayer, the story of the Dumb Spirit, which would indeed be the enemy of prayer, but the story leads the editor far away from the line he was trying to follow, for it draws in with it the whole passage of Q including the sign of Jonah and of the queen of the south (xi. 14-32).

The Saying about single-mindedness, again, distracts the sequence, for it introduces the subject of the Pharisees' hypocrisy and another Q passage is drawn in, out of its order (Lk. xi. 37-52).

xii. 1 is an editorial verse which seems to confess that the editor has got into some confusion. For it makes the Lord say, 'Beware of the leaven of the Pharisees which is hypocrisy.' And then, when the

passage might have been expected to go on speaking of the hypocrisy of the Pharisees, the next verse speaks, in fact, about the disciples and the fearlessness with which they must face persecution. The ' join ' here is awkward enough, but some ' join ' had to be made here : for the verse which had been begun at xi. 33 was waiting to be finished. It has had already to wait for nineteen verses. And now the editor can only very awkwardly pull back his writing to it.

At xii. 13, there is another example of worldliness, the brother who asks that the inheritance may be divided. And this serves as a prelude to the worldly rich man who would pull down his barns, and the Saying (continued) about the Ravens which have no barns, and the Treasure which need fear no thieves. But the word ' thieves ' draws in, out of its Q order, all xii. 35-46 and the Day coming ' as a thief.' So that you have another digression from the subject of Unworldliness.

I will remind the reader that the question is not whether this is a good way of arranging and grouping material. The question is whether this is, in fact, the way in which LK has strung his passages together.

### Another Group of Pharisee-Hypocrisy Passages

Another Lucan grouping is of passages connected with Pharisee hypocrisy.

The accident of the Lamps (xi. 33, 34) has caused one such passage to intrude upon the Unworldliness passages. But the editor has made a number of editorial ' joins,' in the same style as the threading

together of the supper-stories, which show clearly what is the paramount subject with which he is here concerned. His intention is to group together Hypocrisy passages.

At xi. 37, He had written,

> Now, as he spake, a Pharisee asketh him to dine . . . and [Jesus] had not washed before dinner . . . and the Lord said . . .

And here the word ' cleansing ' is used as a link and the Q passage, 39-52, follows, The Woes, which most likely came later and towards the end of Q.

Then follows the very awkward join, insisting on the leaven of the Pharisees, which is hypocrisy, as though it were introducing some passage upon that subject, although what follows is about something quite different, namely, the faithfulness of persecuted Christians.

At xii. 56, you have, probably from near the end of Q,

> Ye hypocrites, ye know how to interpret the face of the heaven . . .

And xiii. 15, again (out of its Q context),

> Ye hypocrites, doth not each of you on the Sabbath day loose his ox or his ass ?
>
> xiii. 31. In that very hour—the context does not suggest what hour—there came certain Pharisees saying . . .
>
> xiv. 1. He went into the house of one of the rulers of the Pharisees on a Sabbath to eat bread that they were watching him.
>
> xv. 2. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners and eateth with them . . .

followed by the Lost sheep, the Lost piece of silver, and the Lost son.

Then you come to an editorial sentence which illustrates well the method of the editor.

> xvi. 14. And the Pharisees who were lovers of money heard all these things ; and they scoffed at him.
>
> 15. And he said unto them, Ye are they that justify yourselves in the sight of men ; but God knoweth your hearts.

The purpose of this editorial passage seems to me clear. The editor has grouped together in his mind thirteen or fourteen passages of which the theme is the hypocrisy of the Pharisees. There are the Woes to the Pharisees. There are the final warnings : xii. 57, 'Ye can discern the face of the heaven' ; xii. 58, 'Agree with thine adversary' ; xiii. 1, 'the Galilaeans' ; xiii. 4, 'The Tower of Siloam' ; xiii. 6, 'The Figtree in the Vineyard.' Probably all this was in Q.

There were the Sabbath miracles challenging the Pharisees (probably found in Q), xiii. 11-17, xiv. 1-6. There were all these, and then there are the related parables of xv. the lost which are found. And xiv. 7-11 and xviii. 10-14, the Pharisee and Publican at prayer. And, perhaps, Zacchaeus (xix. 1-10).

And a sort of grouping together of these fourteen passages has been contrived by means of the editorial verses quoted above. But then, if we may guess at the working of the mind of the editor, there remain still two passages for which a place must be made, the Unjust Steward (xvi. 1-12) and the Rich Man

and Lazarus (xvi. 19-31). The editor must edit them into the group.

'And the Pharisees scoffed at him—it might have run—and he said unto them, Ye are they that justify yourselves . . . but God knoweth your hearts. . . .'

Such an editorial sentence would have covered the other fourteen passages, but it would not have covered the two passages about the Steward and about the Rich man and Lazarus.

Accordingly the editorial sentence runs, 'And the Pharisees *who were lovers of money* heard all these things and they scoffed at him. . . .'

The 'lovers of money' serves to obtain admission for the two passages which were not included under *Ye are they which justify yourselves.*

It is a turn of phrase which calls attention to itself, for it is not, on the face of it, clear why the lovers of money should be accused, not of loving money, but of justifying themselves.

Roughly speaking, you might say that the editor has thus distributed his material with three main influences to guide him: His seven Q passages. And the Unworldliness Group. And the Pharisee Group.

Nearly all this arrangement may well have taken its present shape in what may be called the first edition of St. Luke. But the Gospel, as it now stands, has clearly been twice edited. And the later editor has used the same method which can be traced in these 'first edition' passages. The later editor, whether he is the same writer or not, has made an artificial unity, grouping together passages which do

not belong to one another, and connecting them by means of editorial sentences which do not succeed in giving any very convincing semblance of continuity.

When the second edition was made, the editor appears to have conceived the notion of drawing the book together into one by presenting the story, as far as possible, as an account of a journey up to Jerusalem. The thread can be traced running through eleven chapters, ix. to xix.

This editorial expedient is of very great interest, for it suggests that the editor is trying to make a work here which will supply a kind of parallel with the work which has been produced by the final editor of the Acts. His is largely an account of the journey of St. Paul to Rome, as this is an account of Jesus going up to Jerusalem.

If some passages in the final editions of the Gospel and of the Acts prove their editor to have been indebted to Josephus, and therefore date them not earlier than 100 A.D., the reader is set trying to look if it were possible, and see-in behind the late edition: to see if anything can be distinguished as belonging to an earlier edition.

The reader will, no doubt, have felt for himself the convincing and self-evident originality of certain passages in the Acts. Some of them run like a diary, like contemporary notes, of Luke the Physician the companion of St. Paul. And in the Gospel, too, there can be recognized passages which read like a collection of very early evidences, such as St. Luke himself might have made; a collection including Q

as a very important part of his material, but including also material such as St. Luke would very naturally have collected, whether in his mind or in his notes, from other sources, at Jerusalem, say, or Caesarea or Antioch.

As the earlier Gospel, the first edition of St. Luke, becomes disengaged from the material which was combined with it in the later edition, it becomes clear that even the earlier editor has disposed his material according to his own preferences, breaking up his Q material in the way of which I have spoken above.

Even in the earlier Gospel it looks as if, in such a passage as Lk. xiv., the editor, as I noticed, takes pieces of material from various sources, fragments not originally connected, and strings them together on the thread of the supper on the Sabbath Day, the saying to the guests, and to the host, the remark made by one of the guests.

But the second edition has done the same thing on a larger scale. And the editing here, from ix. to xix., is obviously the work of an editor who has the Gospel of St. Mark before him.

For the ' thread ' invented for the story, here, is a Marcan thread. And it is fastened, so to speak, at both ends in the Marcan material. Lk. viii. ix. are Marcan. Lk. xviii. 15-43, xix. 28-xx, etc., are Marcan. In MK the tide and current of the story sets towards Jerusalem at Mk. ix. 30, 33 ; x. 13, 28, 32, 46 ; xi. 1. 11.

It is Dr. Bacon who has drawn attention to the vividness of the sequence of incidents, if a reader

reads those passages which have clearest signs, in St. Mark, of belonging to the original account as Peter gave it and Mark wrote it down, and omits the less Petrine passages. The story takes you right on from the Transfiguration.

> ix. 30. And they went forth from thence and passed through Galilee; and he would not that any man should know it.
>
> 31. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him. . . .
>
> 33. And they came into Capernaum. . . .

And there would be farewells, at which, perhaps,

> x. 13. They brought unto him little children. . . .
>
> 14. Suffer the little children to come unto me; and forbid them not: for of such is the kingdom of God.
>
> x. 28. Peter began to say unto him, Lo, we have left all, and have followed thee.
>
> 29. House, brethren, mother, father, children. . . .
>
> 32. And they were in the way, going up to Jerusalem; and Jesus was going before them: and they were [or, He was] amazed; and they that followed were afraid.
>
> 46. And they came to Jericho . . . and went out from Jericho . . .
>
> xi. 1. And when they drew nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives . . .
>
> xi. 11. And he entered into Jerusalem, into the Temple.

The few words do everything that a few words could do to give the sense of that drawing near to Jerusalem as an event of awe: a great resolve on the part of the Master: a puzzle and hope and dread to the disciples.

And the idea of this is taken by the second and later Lucan editor for a thread on which to thread

a great part of his story. It runs connecting his account of the Transfiguration with his account of the last approach to the City.

He takes the Marcan story of the Transfiguration and adds to it the words which tell of Moses and Elijah speaking ' of his decease which he was about to accomplish at Jerusalem ' (Lk. ix. 31).

And from this point he has added touches which introduce into the story a sense of travelling. The story is made to turn its face towards Jerusalem.

For example, the Mission of the Disciples, which LK found in Q, was originally no part of the story of the journey. But this second edition, an account written, say sixty years later than Q, fits the Q passage into the new scheme, at ix. 51, by introducing it with editorial sentences,

> And it came to pass, when the days were well-nigh come that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face.
>
> 57. And as they went in the way . . .

and x. 1, borrowing, it seems, only two words from Q, and from the first edition,

> After these things, the Lord appointed seventy others, and *sent* them *two and two* before his face into every city and place, whither he himself was about to come.

Perhaps it was during the construction of this second edition that the distinction, of which MT knows nothing, between the Twelve and the Seventy, first appeared. The effect of Lk. x. 1 is that Lk. x. 2-24, a Q passage, falls more or less plausibly

into its place, in this second edition, as an episode in the journey to Jerusalem.

Again, at x. 38, it becomes desirable to make a similar ' introduction ' to draw the group of passages about Unworldliness, Single-mindedness, Prayer, into the scheme of the Journey : a group which had probably already taken its present form, as part of the first edition.

> x. 38. Now as they went on their way, he entered into a certain village : and a certain woman named Martha received him into her house. . . .

There follow a group of passages about serene and simple faith, some of them taken from Q.

What I am at present noticing is, that, in this way, passages of the earliest date are found in settings of a much later date.

The group of Unworldliness passages, at any rate, becomes an episode in the Journey.

The hospitalities by the way lend themselves, and were very possibly devised on purpose to lend themselves, to this scheme of the journey. There is the hospitality of Martha here. And of the Pharisee at xi. 37. And of the Ruler of the Pharisees, xiv. 1.

Chapters xiv., xv., xvi. are introduced into the journey scheme by the invitation of the Ruler. They are what I called the Pharisee-hypocrisy group.

Lk. xvii. 1-6 is one of the fixed passages, Q in its original Q order. It seems to have belonged to the days spent at Jerusalem and on the way there : the Passover week and the week before.

In Q the verses about faith as a mustard seed, Lk. xvii. 6 (if you compare Mk. xi. 23) appear to

have brought you to the Mount of Olives. Mark gives the Saying of the mountain being removed into the sea as spoken when it may so well have been spoken, on the Mount of Olives overlooking the hollow of the Dead Sea valley. St. Luke appears in his copy of Q to have reached the Mount of Olives, but in LK, edition II., you return from xvii. 5 to xvii. 11, 12. You are back in Samaria.

> And it came to pass, as they were on the way to Jerusalem, that he was passing through the midst of Samaria and Galilee. And as he entered into a certain village there met him ten men that were lepers. . . .

The editorial journey-theme is apparent here. And there are Marcan influences. It would be interesting to know whether the teller of the story of the Ten Lepers had before him St. Mark's Gospel or not. And at xvii. 25, there are the Marcan words ' must suffer many things and be rejected.' Certainly at Lk. xviii. 15, ' They brought unto him their babes, . . .' you are on Marcan ground again. Most of what remains, Lk. xviii. to xxiii. is Marcan : Mark himself, or Mark transposed, or Mark supplemented. The maker of the second edition has worked out his design of the Journey, all the way. As he elaborated the story of the Transfiguration at ix. 31, to give emphasis to the Transfiguration as the turning-point towards Jerusalem, so he elaborated the arrival at Jerusalem.

To him it is the Coming not so much of the Son of David (Mk. x. 47) as of the Redeemer of all human sinners, and so he makes room for the story of Zacchaeus by a small editorial shifting of Mark's story.

MK has, 'And they come to Jericho: and as he went out from Jericho, . . . a blind beggar was sitting at the wayside. . . .'

LK changes to, 'And it came to pass, as he drew nigh unto Jericho, a certain man sat by the wayside begging.'

The story of Bartimaeus has been removed from its Marcan place and put before, instead of after, the visit to Jericho: 'As he drew nigh unto Jericho,' instead of, 'As he went out from Jericho.' This is to make room for the story of Zacchaeus (Lk. xix. 1). It is important to notice what kind of alteration St. Luke feels it right to make, in a case where his alteration is, as it were, made while you watch. Then at Lk. xix. 29, the Lucan passages flow into the Marcan. For Lk. xix. 29 is Mk. xi. 1, 'He drew nigh unto Bethphage,' and the rest.

I write down the Lucan additions to Mk. xi.

> xix. 37. And as he was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;
>
> 38. Saying, Blessed is the king . . . : peace in heaven and glory in the highest.
>
> 39. And some of the Pharisees from the multitude said unto him, Master, rebuke thy disciples.
>
> 40. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.
>
> 41. And when he drew nigh, he saw the city and wept over it.
>
> 42. Saying, If thou hadst known in this day, even then, the things which belong unto peace! but now they are hid from thine eyes.
>
> 43. For the days shall come upon thee, when thine

> enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side,
>
> 44. and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

All this is added to St. Mark. And surely it would be difficult to mistake the meaning of the addition.

The second Lucan editor is concerned to lay all the emphasis that can be laid upon the arrival at Jerusalem and the significance of that impending rejection of Jesus by the Jews. The editor wishes to concentrate attention on the deliberate offer of Redeeming Love.

And, since the work of the second editor has been handled by much respected scholars, sometimes, with scanty respect, I will ask leave to remember that it is something other than mere confusion that he has introduced into his book.

For our purpose of tracing Q, it is only important to trace the editor's manners and customs as an editor, in order to allow for them in conjecturing how Q originally stood. But for other purposes it is well to notice how this writer has seen (not, imagined) the significance of Christ's coming to Jerusalem. See how he understands the light which transfigured the face of Jesus. To him it is the light which came into His face as He resolved to die for men. So he adds the words, 'They spake of His decease.'

And the passage, 'When He saw, He wept,' may have been written long after Q. It may have been written in the light of full knowledge of what the

legions of Titus had done, but it may well have authority, though it has authority about which we can guess even less than we know of Q. Of such evangelical passages it is natural to ask whether they add something true to our knowledge of the meaning of the events. However long ago the events may have taken place when this record of the events was actually written down, let the reader ask, Do they rightly interpret the events of which they speak. Do they see them in a true proportion which, perhaps, witnesses nearer the events themselves could not have understood.

So much it may be permissible to say, in a digression, about the second Lucan editor. But the purpose of this essay is to disengage Q from the other material with which it is thrown together in this third Gospel. It appears that already, in the first edition, Q had been broken up and transposed for editorial purposes. The breaking had been begun in the first edition. The second editor may have done some more breaking up, but it is not possible to say more than that neither editor would have hesitated to substitute his own arrangement for the Q order.

Therefore, if fragments of Q, found in LK, have internal evidence of having belonged to one another, and of having followed one another in any particular order, the fact that in LK they stand now in another order or context is, in itself and by itself, no overwhelming argument against making the experiment of restoring the verses to the order which internal evidence suggests.

# VIII

## Q IN THE WORDS OF MT OR LK*

THE following is a conjectural restoration of Q.

### THE COMING OF THE BAPTIST

Mt. iii. 1. John the Baptist came preaching in the wilderness. Lk. iii. 1

5. And the multitudes went out from all the region round about Jordan to be baptized of him. 3, 7

7. But when he saw many of the Pharisees and Sadducees coming to his baptism he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? 7

8. Bring forth therefore fruit worthy of repentance: 8

9. And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. 9

11. I indeed baptize you with water; but there cometh he that is mightier than I, whose shoes I am not worthy to bear: 16

* Reprinted from the *Hibbert Journal*.

he shall baptize you with the Holy Ghost and with fire.

Mt. iii. 12. Whose fan is in his hand, and he will throughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire. Lk. iii. 17

### The Baptism of Jesus

13. Then cometh Jesus . . . and when he was baptized the heavens were opened. 21

17. And a voice came out of the heavens, saying, 'Thou art my beloved Son; in thee I am well pleased' [or, 'This day have I begotten Thee']. 22

It is not possible to disentangle MK and Q in these scenes, but the Voice from heaven, at least, must have been found by MT and LK in Q, for Its words are echoed in the Temptation, 'If thou art the Son of God.'

### The Temptation

Mt. iv. 1. Then was Jesus led by the Spirit into the wilderness. Lk. iv. 1

2. And when he had fasted forty days, he hungered. 2

3. And the devil said unto him, If thou art the Son of God, command this stone that it become bread. 3

4. And he answered unto him, It is written, 'Man shall not live by bread alone.' 4

5. Then he taketh him into the holy city; and set him on the pinnacle of the temple, 9

Mt. iv. 6. and saith unto him, If thou art the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, And on their hands they shall bear thee up, lest haply thou dash thy foot against a stone. Lk. iv. 10, 11

7. Jesus said unto him, It is written, Thou shalt not tempt the Lord thy God. 12

8. And he leadeth him up and sheweth him all the kingdoms of the world, and the glory of them; and he said unto him, 5

9. All these will I give thee, if thou wilt fall down and worship me. 6, 7

10. Then saith Jesus unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. And the devil leaveth him. 13

Between the Temptation and the 'Beatitude' Sayings, it is possible that something like the following is to be inferred from Mt. iv. 23, ix. 35, x. 2-4; Lk. viii. 1, vi. 14-16.

Mt. iv. 23. [And Jesus went about in all the cities Lk. viii. 1
ix. 35. and villages of Galilee teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness (Mt. iv. 23, ix. 35, x. 1).
And with him the twelve.]

### The 'Beatitude' Collection of Sayings

v. 1, 2. [And he said to his disciples . . .]

3. Blessed are ye poor: for yours is the kingdom of God. vi. 20

6. Blessed are ye that hunger now: for ye shall be filled. 21

Mt. v. 7. Blessed are ye that mourn now : for ye shall be comforted.

11. Blessed are ye when men shall reproach you and persecute you and speak evil of you for my sake. Lk. vi. 22

12. Rejoice, be exceeding glad, for great is your reward in heaven : for in the same manner did their fathers to the prophets. 23

But woe unto you that are rich ! 24
For ye have received your consolation.

Woe unto you that are full now ! for ye shall hunger. 25

Woe unto you, ye that laugh now ! for ye shall mourn and weep.

Woe unto you, when all men shall speak well of you ! v. 26
for in the same manner did their fathers to the false prophets.

## The New Law

17. Think not that I came to destroy the law or the prophets : I came not to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass away, one tittle shall not pass away from the law. xvi. 17

20. For I say unto you, that except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

21. Ye have heard that it was said to them of old, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgement :

Mt. v. 22. but I say unto you, that every one who is angry with his brother shall be in danger of the judgement,
[And whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.]
[misplaced?]

23. If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee,

24. leave there thy gift before the altar, and go thy way,
first be reconciled to thy brother, and then come and offer thy gift.

27. Ye have heard that it was said, Thou shalt not commit adultery:

28. but I say unto you that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart.

31. It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement:

32. but I say unto you, that every one that putteth away his wife committeth adultery: and he that marrieth her that is put away committeth adultery. Lk. xvi. 18

33. Again, ye have heard that it was said to them of old time,
Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34. but I say unto you, Swear not at all;
neither by heaven for it is the throne of God;

Mt. v. 35. nor by the earth, for it is the footstool
of his feet;
nor by Jerusalem, for it is the city of
the great King,
36. Neither shalt thou swear by thy head,
for thou canst not make one hair white
or black.
37. But let your speech be Yea, yea;
Nay, nay: and whatsoever is more
than these is of the evil one.

38. Ye have heard that it was said, An eye
for an eye, and a tooth for a tooth:
39. but I say unto you, Resist not him that Lk. vi. 29
is evil:
but whosoever smiteth thee on thy right
cheek, turn to him the other also.
40. And if any man would go to law with
thee, and take away thy coat, let him
have thy cloke also.
41. And whosoever shall compel thee to go
one mile, go with him twain.
42. Give to him that asketh thee, and from 30
him that would borrow of thee turn not
thou away.

43. Ye have heard that it was said,
'Thou shalt love thy neighbour,' and
hate thine enemy:
44. but I say unto you, Love your enemies, 28
bless them that curse you, pray for
them that persecute you;
45. That ye may be sons of your Father 35
which is in heaven:
for he maketh his sun to rise on the evil
and the good,
and sendeth rain on the just and the
unjust.

Mt. v. 46. For if ye love them that love you, Lk. vi. 32
what reward have ye?
do not even the publicans the same?
47. And if ye salute your brethren only,
what do ye more than others?
do not even the Gentiles the same?
48. [Ye therefore shall be perfect, as your
heavenly Father is perfect.] [36]
vii. 12. All things therefore whatsoever ye 31
would that men should do unto you,
even so do ye also unto them:
for this is the law and the prophets.

## Singleness of Heart in Religion

vi. 1. Take heed that ye do not your righteousness before men, to be seen of them:
Else have ye no reward with your Father which is in heaven.

2. When therefore thou doest alms, sound not a trumpet before thee,
as the hypocrites do in the synagogues and in the streets, that they may have glory of men.
Verily I say unto you, They have received their reward.
3. But when thou doest alms,
let not thy left hand know what thy right hand doeth:
4. that thine alms may be in secret:
and thy Father which seeth in secret shall recompense thee.

5. And when ye pray, ye shall not be as the hypocrites:
for they love to stand and pray in the

synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward.

Mt. vi. 6. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee.

16. Moreover, when ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They have their reward.
17. But thou, when thou fastest, anoint thy head and wash thy face;
18. that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father which seeth in secret, shall recompense thee.

If Lk. xvi. 17, 18 are Mt. v. 18, 31, then Lk. xvi. 15 [Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is abomination in the sight of God.] may be all that St. Luke gives to represent Mt. vi. 1-18. Lk. vi. 40 is out of place between vi. 39, 41. It has been brought here from Lk. x., to which Mt. x. 24 proves that it belonged. 'The disciple is not above his master: but every one when he is perfected shall be as his master.'

### Judge Not

Mt. vii. 1. Judge not, and ye shall not be judged : Lk. vi. 37
Condemn not, and ye shall not be condemned :

2. For with what judgement ye judge, ye shall be judged :
and with what measure ye mete, it shall 38
be measured unto you.

### Blind Guides

Mt. xv. 14. Can the blind lead the blind ? vi. 39
Shall they not both fall into a pit ?

The juxtaposition of ' plants ' and ' blind guides ' in Mt. xv. 13, 14, suggests that Q had the ' Blind Guides ' Saying close to the Saying of ' Trees known by their Fruit,' which is Mt. vii. 17, etc.

### A Carpenter's Proverb

Mt. vii. 3. And why beholdest thou the mote that Lk. vi. 41
is in thy brother's eye,
but considerest not the beam that is in thine own eye ?

4. Or how wilt thou say to thy brother, 42
Let me cast out the mote that is in thine eye,
And, lo, the beam is in thine own eye ?

5. Thou hypocrite, cast out first the beam (42)
out of thine own eye,
and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

## Grapes of Thorns

Mt. vii. 17. A good tree cannot bring forth evil fruit ; Lk. vi. 43
neither can a corrupt tree bring forth good fruit,

16. for a tree is known by its fruit.
Do men gather grapes of thorns, or figs 44
of thistles ?

xii. 35. The good man out of the good treasure 45
of his heart bringeth forth that which is good ;
and the evil man out of the evil treasure of his heart bringeth forth that which is evil :

34. for out of the abundance of the heart his mouth speaketh.

## Rock and Sand

vii. 21. And why call ye me Lord, Lord, vi. 46
and do not the things which I say ?

24. Every one that heareth my words, and 47
doeth them,
he is like a man which built his house 48
upon the rock :

25. And the rain descended, and the flood came, and the winds blew, and beat upon that house ;
and it fell not : for it was founded upon the rock.

26. And every one that heareth my words, 49
and doeth them not,
is like a man which built his house upon the sand :

27. And the rain descended, and the flood came, and the winds blew, and beat upon that house ; and it fell : and great was the fall thereof.

Mt. vii. 28 ; viii. 5. And when Jesus ended these words . . . he entered into Capernaum.

Lk. vii. 1. After he had ended all his sayings . . . he entered into Capernaum. . . .

[Mt. vii. 28 ; xi. 1 ; xiii. 53 ; xix. 1 ; xxvi. 1.]

[Harnack : ' most important . . . it follows certainly that in Q the Sermon was followed by the Cure of the Centurion's Servant.']

### The Centurion's Servant at Capernaum

Mt. viii. 5. There came unto him a centurion, saying, Lk. vii. 2

6. Lord, my servant lieth in the house, grievously tormented.

7. And he saith unto him, I will come and heal him.

8. And the centurion said, Lord, I am not worthy that thou shouldest come under my roof : but say the word and my servant shall be healed. 6 7

9. For I also am a man under authority, having under myself soldiers : and I say to this one, Go, and he goeth ; and to another, Come, and he cometh ; and to my servant, Do this, and he doeth it. 8

10. And when Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel. 9

13. And Jesus said unto the centurion, Go thy way ; as thou hast believed, so be it done unto thee. And the servant was healed in that hour. (10)

## A Sabbath Miracle

The place of this is irrecoverably lost. St. Mark's iii. 4, 5, 6, indicate a similar incident and show it to have been critical in the relations of Jesus with the Pharisees, early in His ministry.

Mt. xii. 5. Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath and are guiltless ?

7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless (Hos. vi. 6).

10. And they asked him, saying, Is it lawful to heal on the sabbath day ? . . .

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out ?

12. How much then is a man of more value than a sheep !

Lk. xiii. 10. And he was teaching in one of the synagogues on the sabbath day.

11. And behold a woman which had a spirit of infirmity . . .

15. Ye hypocrites, doth not each one of you on the sabbath day loose his ox or his ass from the stall and lead him away to watering ?

xiv. 1. . . . on the sabbath . . .

5. And he said unto them, which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day ?

St. Luke has separated these two stories. They may well have both stood in Q. A pair, man and woman, like ' the man and the lost sheep,' and ' the woman and the lost coin,' or like the ' man and the mustard seed,' and ' the woman and the leaven,' or, again, the ' men of Nineveh ' and ' the Queen of the South,' or ' the men which waited for their lord ' (Lk. xii. 35) and ' the ten virgins ' (Mt. xxv. 1-13).

### Satan divided against Satan

This in Mk. iii. 20-35 is the sequel to the miracle on the sabbath day (iii. 1-6).

Mt. ix. 32. There was brought unto him a dumb man possessed with a devil.
33. And when the devil was cast out, the dumb man spake: and the multitudes marvelled, saying, It was never so seen in Israel.

St. Matthew leaves the incident here, but returns to it three chapters further down.

Mt. xii. 22. Then was brought unto him one possessed of a devil . . . dumb;
and he healed him, insomuch that the dumb man spake. Lk. xi. 14
23. And all the multitudes were amazed . . .
24. But when the Pharisees heard it, they said, This man doth not cast out devils, but by Beelzebub the prince of the devils. 15
25. And, knowing their thought, he said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. 17
26. And if Satan also is divided against Satan, how shall his kingdom stand? 18
27. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. 19
28. But if I by the Spirit of God cast out devils,
then is the kingdom of God come upon you. 20

Mt. xii. 29. When *the strong man* fully armed guardeth his own coast, his goods are in peace :
Lk. xi. 21

But when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth *his spoils.* [Is. xlix. 24, 25 ; liii. 12.]
22

30. He that is not with me is against me ; and he that gathereth not with me scattereth.
23

43. The unclean spirit, when he is gone out of a man, passeth through waterless places, seeking rest ;
24

44. and finding none, he saith, I will turn back unto my house whence I came out.

And when he is come, he findeth it swept and garnished.
25

45. Then goeth he and taketh to himself seven other spirits more evil than himself ; and they enter in and dwell there : and the last state of that man becometh worse than the first.
26

32. Everyone who shall speak a word against the Son of man, it shall be forgiven him ;
xii. 10

but unto him that blasphemeth against the Holy Spirit, it shall not be forgiven.

And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck,
xi. 27

But he said, Yea, rather, blessed are they that hear the word of God, and keep it.
28

*Cf.* Mk. iii. 31-35. The Mother is, at this moment, at the door of the house, and her presence accounts for this interruption, which, but for this explanation, would have seemed irrelevant enough.

| | | |
|---|---|---|
| Mt. xii. 39. | He began to say, This generation is an evil generation :<br>it seeketh a sign ; and there shall no sign be given to it but the sign of Jonah. | Lk. xi. 29 |
| 41. | The men of Nineveh shall stand up in the judgement with this generation, and shall condemn it :<br>For they repented at the preaching of Jonah ; and behold, a greater than Jonah is here [Jonah iii. 8]. | 32 |
| 42. | The queen of the south shall rise up in the judgement with this generation, and shall condemn it :<br>for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, a greater than Solomon is here. | 31 |
| xi. 21. | Woe unto thee, Chorazin ! woe unto thee, Bethsaida !<br>for if the mighty works had been done in Tyre and Sidon which were done in you,<br>they would have repented long ago in sackcloth and ashes. [Mt. xii. 41, and Jonah iii. 6.] | x. 13 |
| 22. | Howbeit, I say unto you,<br>it shall be more tolerable for Tyre and Sidon in the day of judgement, than for you. | 14 |
| 23. | And thou, Capernaum, shalt thou be exalted unto heaven ?<br>thou shalt be brought down unto Hades. [Is. xiv. 13, 15.] | 15 |

for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. [Is. xiii. 19.]

Mt. xi. 24. Howbeit I say unto you, that it shall be more tolerable for Sodom in the day of judgement than for thee.

The request for a Sign appears to have been already misplaced in Q. Mk. viii. 11, 12, places it after the return from Tyre (vii. 24) and Sidon (vii. 31) and somewhere between Capernaum and Bethsaida (viii. 22).

### The Message of the Baptist

Herod . . . shut up John in prison. Lk. iii. 20

Mt. xi. 2. Now when John heard in prison the works of Christ . . .

And the disciples of John told him all these things. And John sent two of his disciples vii. 18, 19

3. And said unto him, Art thou he that cometh, or look we for another?

4. And he answered and said unto them, Go your way, and tell John what things ye do hear and see: 22

The blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the good tidings preached to them,

6. And blessed is he, whosoever shall find none occasion of stumbling in me. 23

7. And, as they departed, Jesus began to say unto the multitudes concerning John, What went ye into the wilderness to behold? a reed shaken by the wind? 24

Mt. xi. 8. But what went ye out for to see? a man clothed in soft raiment? Behold they that wear soft raiment are in king's houses. Lk. vii. 25

9. But what went ye out to see? a prophet? Yea, I say unto you, and much more than a prophet. 26

10. This is he, of whom it is written, 27

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

11. I say unto you, Among them that are born of women there hath not arisen a greater than John: yet he that is but little in the kingdom of heaven is greater than he. 28

12. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and men of violence take it by force. xvi. 16

13. For all the prophets and the law prophesied until John.

14. And if ye will receive it, this is Elijah, which is to come.

16. But whereunto shall I liken this generation? It is like unto children sitting in the market-places, which call unto their fellows vii. 31 32

17. And say,

We piped unto you, and ye did not dance;
We wailed, and ye did not mourn.

18. For John came neither eating nor drinking, and they say, He hath a devil. 33

19. The Son of man came eating and drinking, and they say, Behold, a gluttonous man, and a winebibber, a friend of 34

publicans and sinners! And wisdom is justified of all her [children]. [Eccles. ii. 26; iii. 4, 11, 13.] — Lk. vii. 35

## Discipleship

Mt. viii. 19. And a certain man said unto him, I will follow thee whithersoever thou goest. — ix. 57

20. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. — 58

21. And he said to another, Follow me. But he said, Lord, suffer me first to go and bury my father. — 59

22. But Jesus said unto him, Follow me; and leave the dead to bury their own dead. — 60

And another said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. — 61

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. — 62

## Mission of the Disciples

ix. 37. Then saith he to his disciples, The harvest truly is plenteous, but the labourers are few. — x. 2

Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

[And he sent disciples two and two: Lk. x. 1]

[And he said unto them . . .]

| | | |
|---|---|---|
| Mt. x. 5. | Go not into any way of the Gentiles, and enter not into any city of the Samaritans, | |
| 6. | but go rather to the lost sheep of the house of Israel. | |
| 7. | And as ye go, preach, saying, The kingdom of heaven is at hand. | Lk. 9, 11 |
| 8. | Heal the sick, raise the dead, cleanse the lepers, cast out devils : | 9 |
| | freely ye have received, freely give. | |
| 10. | Carry no purse, no wallet, no shoes : | 4 |
| | and salute no man on the way. | |
| 12. | And into whatsoever house ye shall enter, first say, Peace be to this house, | 5 |
| 13. | And if the house be worthy, your peace shall rest upon it : | 6 |
| | but if not, it shall turn to you again. | |
| | And in the same house remain, eating and drinking such things as they give : | 7 |
| 10. | for the labourer is worthy of his food. | |
| | Go not from house to house. | |
| 11. | And into whatsoever city ye enter and they receive you, say unto them, | 8 |
| | The kingdom of God is come nigh unto you. | 9 |
| 14. | But into whatsoever city ye shall enter, and they receive you not, | 10 |
| | go out into the streets thereof and say, | |
| | Even the dust of your city that cleaveth to our feet we do wipe off against you : | 11 |
| | howbeit, know this, that the kingdom of God is come nigh. | |
| 15. | Verily I say unto you, it shall be more tolerable in that day for Sodom, | 12 |
| | than for that city. | |
| 16. | Behold, I send you forth as sheep in the midst of wolves : | 3 |

be ye therefore wise as serpents, and harmless as doves.

Mt. x. 23. But when they persecute you in this city, flee into the next :
for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of man be come.

24. A disciple is not above his master, nor a servant above his lord. Lk. vi. 40

25. It is enough for the disciple that he be as his master, and the servant as his lord.
If they have called the master of the house Beelzebub, how much more them of his household ! [The allusion is to Mt. xii. 24.]

40. He that heareth you heareth me ; and he that rejecteth you rejecteth me ; and he that rejecteth me rejecteth him that sent me. x. 16

## Sayings, Of Persecution

v. 14. Ye are the light of the world.
A city that is set on a hill cannot be hid.

15. No man lighteth a lamp and putteth it under a bushel, but on a stand, [Mk. iv. 21] xi. 33
and it shineth unto all that are in the house.

x. 26. Fear them not therefore : for there is nothing covered, that shall not be revealed ; xii. 2
and hid, that shall not be known. [Mk. iv. 22.]

27. What I tell you in the darkness, speak ye in the light : 3
and what ye hear in the ear, proclaim upon the housetops.

| Mt. x. | | Lk. xii. |
|---|---|---|
| 28. | And be not afraid of them which kill the body, but are not able to kill the soul : | 4 |
| | but rather fear him which is able to destroy both soul and body in hell. | 5 |
| 29. | Are not two sparrows sold for a farthing? | 6 |
| | And yet not one of them shall fall on the ground without your Father : | |
| 30. | But the very hairs of your head are all numbered. | 7 |
| 31. | Fear not : ye are of more value than many sparrows. | |
| 32. | Everyone who shall confess me before men, | 8 |
| | him will I also confess before [the angels of] God : | |
| 33. | but whosoever shall deny me before men, | 9 |
| | him will I also deny before [the angels of] God. | |
| 17. | And when they bring you before the synagogues, and the rulers, and the authorities, | 11 |
| 19. | be not anxious how ye shall answer or what ye shall say : | |
| 20. | For the Holy Spirit shall teach you in that very hour what ye ought to say. | 12 |
| 34. | Think ye that I am come to give peace in the earth ? | 51 |
| | I tell you, Nay : but rather division. | |
| | For there shall be from henceforth five in one house divided, | 52 |
| | three against two, and two against three. | |
| 35. | they shall be divided, father against son, and son against father ; | 53 |
| | mother against daughter, and daughter against her mother ; | |
| | mother-in-law against her daughter-in- | |

law, and daughter-in-law against
her mother-in-law. [Micah vii. 6.]

Mt. x. 36. and a man's foes shall be they of his
own household.

37. If any man cometh unto me, and hateth Lk. xiv. 26
not his own father, and mother, and
wife, and children, and brethren, and
sisters, yea, and his own life also,
he cannot be my disciple.

38. Whosoever doth not bear his own cross 27
and come after me, cannot be my
disciple.

39. He that findeth his life shall lose it; xvii. 33
and he that loseth his life for my sake
shall find it.

v. 13. Salt is good: but if the salt have lost xiv. 34
its savour, wherewith shall it be
seasoned?
It is fit neither for the land nor for the
dung-hill: men cast it out.
He that hath ears to hear, let him hear.

### Sayings, Of Unworldliness

vi. 19. Lay not up for yourselves treasures
upon earth,
where moth and rust doth consume, and
where thieves break through and steal:

20. but lay up for yourselves treasures in
heaven, where neither moth nor rust xii. 33
doth consume and where thieves do not
break through nor steal:

21. for where your treasure is, 34
there will your heart be also.

22. The lamp of the body is the eye: xi. 34
if thine eye be single, thy whole body is
full of light.

Mt. vi. 23. But if thine eye be evil, thy whole body is full of darkness.
If the light that is in thee be darkness, how great is the darkness ! Lk. xi 35

24. No man can serve two masters : xvi. 13
for either he will hate the one and love the other ;
or else he will hold to the one and despise the other.
Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, xii. 22
what ye shall eat, or what ye shall drink;
nor yet for your body, what ye shall put on.
Is not the life more than the food, and the body than the raiment ? 23

26. Behold the birds of the heaven that they sow not, neither reap, nor gather into barns ; 24
and God feedeth them.
Are not ye of much more value than they ?

27. And which of you by being anxious can add one cubit unto his stature ? 25

28. And why are ye anxious concerning raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : 27

29. yet I say unto you that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, 28
shall he not much more clothe you, O ye of little faith ?

| | | |
|---|---|---|
| Mt. vi. 31. | Be not therefore anxious, saying, What shall we eat? or What shall we drink? or, Wherewithal shall we be clothed? | Lk. xii. 29 |
| 32. | For after all these things do the Gentiles seek; but your Father knoweth that ye have need of these things. | 30 |
| 33. | But seek ye the kingdom of God, and all these things shall be added unto you. | 31 |
| 34. | Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof. | |
| vii. 7. | Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you: | xi. 9 |
| 8. | for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. | 10 |
| 9. | Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; | 11 |
| 10. | or if he shall ask a fish, will give him a serpent? Or if he shall ask an egg will give him a scorpion? | 12 |
| 11. | If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? | 13 |

These two series of Sayings correspond with Mk. iv. 17, 19: 'persecution,' and the 'cares of the world.'

### The Return of the Disciples

*Cf.* Mk. vi. 30. And the apostles gather themselves together unto Jesus, and they told him all things, whatsoever they had taught.

Lk. x. 17 And the [seventy] returned with joy, saying, Lord, even the devils are subject unto us in thy name.

18 And he said unto them, I beheld Satan fallen as lightning from heaven. [Is. xiv. 12.]

19 Behold I have given you authority to 'tread upon serpents,' and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. [Ps. xci. 13; Ezek. ii. 6.]

20 Howbeit in this rejoice not, that the spirits are subject unto you;
but rejoice that your names are written in heaven. [Enoch xlvii. 3.]

Mt. xi. 25. 21 At that season he [rejoiced in the Holy Spirit and] said,
I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes:

26. Yea, Father, for so it was well-pleasing in thy sight.

27. 22 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of

me ; for I am meek and lowly in heart :
and ye shall find rest unto your souls.
[Jer. vi. 16.]

Mt. xi. 30. For my yoke is easy, and my burden is light.

[And turning to his disciples, he said privately,] Lk. x. 23

xiii. 16. Blessed are the eyes which see the things which ye see
[and your ears . . .]

17. for I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not ; and to hear the things which ye hear, and heard them not. 24

Compare with this, the Return of the Disciples in Mk. vi. 31.

> And he saith unto them, *Come ye* yourselves into a desert place *and rest* awhile. For there were many coming and going, and they had no leisure so much as to eat.
>
> 32. And they went away in the boat . . .
>
> 33. And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent them.
>
> 34. And he came forth and saw a great multitude, and he had compassion on them, because they were ' as sheep not having a shepherd ' : and he began to teach them many things.

We pass to another section of Q.

From Mt. xviii. and Lk. xvii. it appears that in Q stood a group of four passages : (1) On offending ' one of these little ones ' ; (2) the Lost Sheep ; (3) Forgiving, seven times ; (4) Faith as a grain of

mustard seed. This group seems to belong, with other Q passages, to a Q version which corresponds with Mk. ix. x.

I came to cast fire upon the earth ; Lk. xii. 49
and what will I, if it is already kindled ?
But I have a baptism to be baptized 50
with ; and how am I straitened till it be
accomplished !

This would seem to be closely related to the predictions of the death at Jerusalem. Mk. viii. 31 ; (ix. 12b.) ; ix. 31 ; x. 32-34. St. Mark connects with these predictions the jealousies of the disciples, the little child's example of humility, and the promise of Jesus that loyalty shall have its hundredfold reward. Mk. viii. 32-ix. 1 ; ix. 33-48 ; x. 13-45. The following passages from Q may be attributed to this period. St. Mark's account of the little child, set in the midst of the Twelve, would explain how it has come about that the jealousies of older men, and the reverence due to little children, are so closely associated (Lk. xvii. 2, 3).

### Offences, Forgivenesses, etc.

Mt. xviii. 7. Woe unto the world because of occa- Lk. xvii. 1
sions of stumbling ! for it must needs
be that the occasions come ; but woe
to that man through whom the occasion
cometh !

6. It were well for him if a millstone were 2
hanged about his neck, and he were
thrown into the sea, rather than that he
should cause one of these little ones to
stumble.

Mt. xviii. 10. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. *cf.* Lk. xv. 10

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray? Lk. xv. 3-7

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

[15. And if thy brother sin against thee . . .]

21. How oft shall my brother sin against me, and I forgive him? Until seven times? Lk. xvii. 3

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. 4

19. [And I say unto you, that if two of you agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.]

xvii. 20. If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. xvii. 6

These lessons of Humility and Forgiveness and Faith are found in Mk. ix. 33-48; x. 13-16; xi. 23-25. The warnings and promises of Jesus are given in

Mk. x. 28-31 ; x. 35-45. The corresponding verses of Q are Mt. xix. 28 = Lk. xxii. 28, 30 ; Lk. xvii. 7-10 ; xxii. 24-30.

### Greatness in the Kingdom

[And there arose a contention among them, which of them is accounted to be greatest.] Lk. xxii. 24

And he said unto them, The kings of the Gentiles have lordship over them ; And they that have authority over them are called Benefactors. 25

But ye shall not be so : 26
but he that is greater among you, let him become as the younger ;
And he that is chief, as he that doth serve.
For whether is greater, he that sitteth at meat, or he that serveth ?
is not he that sitteth at meat ?
but I am in the midst of you as he that serveth.

But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat ; xvii. 7

and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken ; and afterward thou shalt eat and drink ? . . . 8

Mt. xix. 28. [but ye are they] which have followed me . . . . xxii. 28

[when the Son of man shall sit on the throne of his glory], Enoch lxii. 5 ; cviii. 12.

ye also shall sit upon twelve thrones judging the twelve tribes of Israel. 30

With these verses are to be compared Mk. x. 29. 'There is no man that hath left . . . but he shall receive an hundredfold. . . . 42. The rulers of the Gentiles lord it over them. 45. The Son of man came to minister . . .

The promise of the twelve Thrones in Mt. xix. 28 may well account for the request of James and John in Mk. x. 37.

Lk. xiii. 31-33, again, has lost its context.

There came certain Pharisees, saying to him, Get thee out and go hence: for Herod would fain kill thee. Lk. xiii. 31

And he said unto them, Go and say to that fox, Behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. 32

Howbeit I must go on my way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem. 33

In Mk. x. 1-12, Jesus is found on the borders of Herod's country. The Pharisees came tempting him, Is it lawful for a man to put away his wife? Their purpose, no doubt, was to involve Jesus in a condemnation of Herod and Herodias. [Dr. Birkett].

There follow in Mk. (xi. 12, 20, 28, 30; xii. 1, 28, 38) the Jerusalem incidents, including (1) the withering of the fig-tree; (2) the question of authority, answered by the allusion to John Baptist; (3) the parable of the Vineyard; (4) the question

of the Great Commandment; (5) the condemnation of the Scribes. These indications suggest the following arrangement of Q:

| | | |
|---|---|---|
| | And he said to the multitudes, | Lk. xii. 54 |
| | When ye see a cloud rising in the west, straightway ye say, There cometh a shower; | |
| | and when ye see a south wind blowing, ye say, There will be a scorching heat. | 55 |
| | Ye hypocrites, ye know how to interpret the face of the heaven; | 56 |
| | but how is it that ye know not how to interpret this time? | |
| Mt. v. 25. | Agree with thine adversary quickly whilst thou art in the way with him; | 58 |
| | lest the adversary deliver thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. | |
| 26. | Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing. | 59 |
| | The Galilaeans whose blood Pilate mingled with their sacrifices . . . | xiii. 1 |
| | Think ye that these were sinners above all the Galilaeans, because they suffered these things? | 2 |
| | I tell you, Nay: but, except ye repent, ye shall all in like manner perish. | 3 |
| | Or those eighteen, upon whom the tower of Siloam fell, and killed them, think ye that they were offenders above all the men that dwell in Jerusalem? | 4 |
| | I tell you, Nay: but except ye repent, ye shall all likewise perish. | 5 |
| | And he spake this parable; A certain | 6 |

man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none.

And he said unto the vinedresser, Behold these three years I come seeking fruit on this fig tree and find none: cut it down, why doth it also cumber the ground? Lk. iii. 7

And he answering saith unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: 8

and if it bear fruit thenceforth . . .; but if not cut it down. 9

Mt. xxi. 28. But what think ye? A man had two sons; [Lk. xv. 11]

And he came to the first, and said, Son, go work to-day in the vineyard.

29. And he answered and said, I will not: but afterward he repented himself and went.

30. And he came to the second, and said likewise.

And he answered and said, I go, sir: and went not.

31. Whether of the twain did the will of his father?

They say, The first.

Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.

32. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him. vii. 29 30

| Mt. xxii. | | Lk. |
|---|---|---|
| 35. | And behold, a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? | x. 25 |
| 36. | And he said unto them, What is written in the law? how readest thou? | 26 |
| 37. | And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and | 27 |
| 39. | thy neighbour as thyself. | |
| | And he said unto him, Thou hast answered right: this do, and thou shalt live. | 28 |

It is worth while tracing the process by which this passage (Lk. x. 25-28) has been transferred to the Q mission and return of the disciples. St. Luke has discarded Mt. x. 5, 'enter not into any city of the Samaritans.' He has betrayed his omission by inserting, before the mission, ix. 51-56, the story of the Samaritan village, and, after the return, x. 30-37, the story of the Good Samaritan. He has used x. 25-28 as a text, or introduction, to the 'Good Samaritan' story. In the same manner, he has taken xvi. 13, 'Ye cannot serve God and mammon,' from Q, to be text, or introduction, to the story of Dives and Lazarus.

### Condemnation of the Scribes

There remains the Q version of St. Mark's 'Condemnation of the Scribes,' xii. 38-40. In St. Matthew there are twelve verses of introduction, and then seven 'woes.' Each 'woe' begins, Woe unto you, scribes and Pharisees, hypocrites! Mt. xxiii. 13, 15,

16, 23, 25, 27, 29 (Lk. xi. 53). St. Luke has deliberately toned down its vehemence. The question whether the passage stood in Q is perplexed by a question as to Mt. xxiii. 26 and Lk. xi. 41, which seem to represent independent translations of the same Aramaic original. But the chief obstacle to the inclusion of this passage in Q is the doubt whether so Jewish a view could be found in Q as Mt. xxiii. 3: 'All things whatsoever [the Pharisees] bid you, these do.'

| Mt. xxiii. | | Lk. xi. 44 |
|---|---|---|
| 27. | Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones and all uncleanness. | |
| 29. | Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, | 47 |
| 30. | and say, If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets. | |
| 31. | Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. | 48 |
| 32. | Fill ye up then the measure of your fathers. | |
| 33. | Ye serpents, ye offspring of vipers, how shall ye escape the judgement of hell? Therefore also said the wisdom of God, | 49 |
| 34. | 'I will send unto them prophets and wise men and scribes and some of them shall ye kill and persecute. . . . | |

| Mt. xxiii. | | Lk. xi. |
|---|---|---|
| 35. | righteous blood shed on the earth, | 50 |
| | from the blood of Abel the righteous, | 51 |
| | unto the blood of Zachariah son of Barachiah, whom ye slew between the porch and the altar.' | |
| 36. | Verily I say unto you, All these things shall come upon this generation. | |
| 37. | O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her ! | xiii. 34 |
| | How often would I have gathered thy children, even as a hen gathereth her chickens under her wings, and ye would not ! | |
| 38. | Behold your house is left unto you desolate. | 35 |
| 39. | For I say unto you, Ye shall not see me henceforth, till ye shall say, | |
| | Blessed is he that cometh in the name of the Lord. | |

It is to be remembered that the question whether this passage stood in Q, and the question whether it is an accurate report, are two questions. Its historicity is suggested by the use of the Psalm of that Passover Week, Ps. cxviii., which the Lord took up from the pilgrim multitude (Mk. xi. 10) and used—' the stone which the builders rejected ' (Mk. xii. 10). The ' whited sepulchres ' of Mt. xxiii. 27, ' whited ' to warn the Passover visitors from touching them, give another note of the occasion of the saying.

So far, we have followed St. Luke's order, uncorrected, in the following passages: iii. 2-22; iv. 1-13; vi. 13-49; vii. 1-10, 18-35; ix. 57-x. 24;

xii. 2-11, 47-53 (22-34) ; (xv. 3-7) ; xvii. 1-6. There remains Lk. xvii. 20-37, as an indication that Q ended with a collection of Advent sayings. Lk. xii. 35-46 belonged to these Advent sayings, but 'the thief was coming' (39) has attracted these twelve verses towards 'where no thief draweth near' (in 33).

Guided, then, by Lk. xvii. 20-37, and with the example of Mk. xiii. (followed in Mt. xxiv., xxv.), let us suppose that Q closed with parables (fewer or more) of the Second Coming.

### SAYINGS OF THE SECOND COMING

#### Not with Observation

Lk.xvii. 20 The kingdom of God cometh not with observation :

21 Neither shall they say, Lo, here! or There!
for lo, the kingdom of heaven is within you.

Mt.xiii.31. xiii. 18 Unto what [therefore] is the kingdom of God like? and whereunto shall I liken it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden ;

32. And it grew, and became a tree ; and the birds of the heaven lodged in the branches thereof.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like unto leaven, which a woman took and hid in three measures of meal, till it was all leavened.

It is in St. Luke's manner to bring together xvii. 21 : Lo, here! or There! and xvii. 23 : Lo, there! Lo,

here! His having done so is no indication that they were near neighbours in Q.

### As the Lightning

| | | |
|---|---|---|
| | And they shall say to you, Lo, there! Lo, here! Go not away, nor follow after: | xvii. 23 |
| [xxiv. 26. | If therefore they shall say unto you, Behold he is in the wilderness; go not forth: Behold he is in the inner chambers; believe it not.] | |
| 27. | For as the lightning cometh forth from the east, and is seen even unto the west; So shall be the coming of the Son of man. | 24 |
| | Wheresoever the carcase is, there will the vultures be gathered together. | 37 |
| 37. | And as were the days of Noah, so shall be the coming of the Son of man. | 26 |
| 38. | They ate, they drank, they married, they gave in marriage until the day that Noah entered into the ark, | 27 |
| 39. | and the flood came, and took them all away. | |
| | Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; | 28 |
| | but in the day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all: | 29 |
| | So shall be the coming of the Son of man. | 30 |
| | In that day, he which shall be on the house-top, and his goods in the house, | 31 |

let him not go down to take them away : and let him that is in the field not 'return back.'

Remember Lot's wife. xvii. 32

[xxiv. 40. I say unto you, in that day two men shall be in the field ; 34
one is taken, and one is left :

41. Two women grinding at the mill ; 35
one is taken, and one is left.

43. But know this, that if the master of the house had known xii. 39
in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through.

44. Be ye also ready : for in an hour that ye think not, the Son of man cometh. 40

45. Who then is the faithful and wise servant, whom his lord shall set over his household, to give them their food in due season ? 42

46. Blessed is that servant whom his lord when he cometh shall find so doing. 43

47. Verily I say unto you, that he will set him over all that he hath. 44

48. But if that servant shall say in his heart, My lord delayeth his coming ; 45

49. and shall begin to beat the men-servants and the maidservants, and to eat and drink with the drunken ;

50. The lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, 46

51. and shall cut him asunder and appoint him a portion with the hypocrites : there shall be weeping and gnashing of teeth.

Mt. viii. 12 ; xiii. 42, 50 ; xxii. 13 ; xxiv. 51 ; xxv. 30.

Mt. xxv. 1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. . . .

6. But at midnight there is a cry, Behold the bridegroom! Come ye forth to meet him. . . .

10. They that were ready went in with him to the marriage feast: and the door was shut.

11. Afterward come also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch, therefore, for ye know not the day nor the hour.

Lk. xii. 35. Let your loins be girded, and your lamps burning;

36. And be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that when he cometh and knocketh, they may straightway open unto him. . . .

Lk. xiii. 24. Strive to enter . . .

25. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are. . . .

27. I know not whence ye are; depart from me, all ye workers of iniquity.

Mt. viii. 12. There shall be weeping and gnashing of teeth, Lk. xiii. 28

11. when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.

And they shall come from the east and west and from the north and south, and shall sit down in the kingdom of God. 29

xx. 16. And behold there are last which shall be first, and first which shall be last. 30

This last part of Q is closely related to the document, Mk. xiii. Compare, especially, verses 14, 15, 21, 26, 27, 29, 33-37, with the above.

## IX

## Q AND MK*

If Mark represents the earliest Christian tradition which came from Jerusalem to Rome, and if Q represents the same tradition passing from Jerusalem to Antioch, it is natural to expect to find in Mark and Q two traditions which are independent and yet which will illustrate and corroborate one another.

The writer is of opinion that the extent to which they do so is scarcely, as yet, recognized. It seems to him that it is scarcely possible to exaggerate the importance of this view, if it should be recognized to be correct.

If several of the original scenes and sayings have the testimony of this twofold evidence, if two independent and authentic accounts have come to us from the first generation of Christianity, we are like men who can focus what they see with both their eyes. We see what we see from two slightly different angles. The story stands out in a new perspective.

And where MK and Q give, for example, the same saying of Jesus, the reason for their both giving it is not that Mark copied it from Q, or that Q borrowed it from Mark. The reason for their giving it is, that the Lord Himself said those words. The reason

* Reprinted from *Theology*.

that one report differs slightly from the other is that MK and Q are independent (as well as authentic) witnesses.

## I. The Blasphemy of the Scribes

Mk. iii. 20. And he cometh into a house. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard it, they went out to lay hold on him : for they said, He is beside himself.

22. And the scribes which came down from Jerusalem said, He hath Beelzebub, and, By the prince of the devils casteth he out the devils.

23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan ?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house will not be able to stand.

26. And if Satan hath risen up against himself, and is divided, he cannot stand, but hath an end.

Mt. ix. 32. And as they went forth, behold there was brought unto him a dumb man possessed with a devil.

33. And when the devil was cast out, the dumb man spake : and the multitude marvelled.

Also Matt. xii. 22, 23, and Lk. xi. 14.

Luke xi. 15. But some of them said, By Beelzebub the prince of the devils casteth he out devils.

17. But he knowing their thought said unto them,

Every kingdom divided against itself is brought to desolation ; and a house divided against a house falleth.

18. And if Satan also be divided against himself, how shall his kingdom stand ?

Because ye say that I cast out devils by Beelzebub.

19. And if I by Beelzebub cast out devils, by whom do

your sons cast them out ? Therefore shall they be your judges ?

20. But if I by the [Spirit] of God cast out devils, then is the kingdom of God come upon you.

27. But no one can enter into the house of the strong man, and spoil his *goods*.

21. When a strong man fully armed guardeth his own court, his goods are in peace, but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his *spoils*.

Except he first bind the strong man ; and then he will spoil his house. [Is. xlix. 24, σκῦλα ; Is. liii. 12, σκεύη.]

[Note the interesting suggestion that the right reading is Beelzeboul, The Lord of the House.]

Lk. xi. 24, Matt. xxii. 43. The unclean spirit when he is gone out of a man, passeth through waterless places, seeking rest ;

And finding none, he saith, I will return into my house whence I came out ;

25. And when he is come, he findeth it swept and garnished.

26. Then goeth he, and taketh to him seven other spirits more evil than himself ; and they enter in and dwell there : and the last state of that man becometh worse than the first.

Lk. xi. 23, Mt. xii. 30. He that is not with me is against me ; and he that gathereth not with me scattereth.

28. Verily I say unto you, All their sin shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme :

29. But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin :

Lk. xii. 10, Mt. xii. 32. And whosoever shall speak a word against the Son of man, it shall be forgiven him ; but whosoever shall speak against the Holy Spirit, it shall not be forgiven.

30. Because they said, He hath an unclean spirit.

31. And there come his mother and his brethren ; and standing

without, they sent unto him, calling him.

32. And the multitude was sitting about him; and they say unto him, Behold thy mother and thy brethren without seek for thee.

33. And he answereth them, and saith, Who is my mother and my brethren?

34. And looking round on them which sat about him, he saith, Behold, my mother and my brethren?

35. For whosoever shall do the will of God, the same is my brother, and sister, and mother.

Lk. xi. 27. And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

The reader will observe that St. Matthew has combined the two versions of the story of which MK, and LK who is here copying Q, give the independent versions.

From Q's version, which MT begins to copy at ix. 32, 33, and then copies and completes at xii. 22, we have the incident which brought the Pharisee hostility to this declaration of itself. He had worked a miracle which they could not gainsay upon a dumb man.

St. Mark gives the feeling of insecurity and doubt among 'his friends.' It is not certain that Jesus is sane. St. Mark gives also a sign of the rising suspicion of the Jews. Scribes have been sent from Jerusalem to observe Him. MK and Q agree almost word for word as to the defence of Jesus. But Q gives the double illustration of the argument: 'The spirit returning to his house,' as well as 'The strong man guarding his house'; a double illustration which

seems to have been ' in the manner ' of Jesus, for we find it many times.

MK enables us to see what is incorrect in Q's report of the Saying about blasphemy against the Holy Spirit.

' All their sins shall be forgiven unto *the sons of men* ' has given rise to a misquotation introducing words about blasphemy against the *Son of man*.

And again, where Q left the cry of ' a certain woman out of the multitude ' an inconsequent and incoherent interruption, MK gives us the cause of this ' certain woman ' so ' lifting her voice.'

Q had not told us, but MK tells us : ' there came his mother, and standing without (she) sent unto him, calling him.'

So the memory of one of the most critical moments in the story of the hostility of official Judaism to Jesus, and of the adoption of His cause by the disciples comes to us by this twofold tradition. Christians very early realized the decisiveness of that moment. It is such a scene as we should have expected to live in Christian memories. And it has lived for us in two evidences, one of which remembers how Jesus ' looked round on them which sat round about him.' Someone is still remembering there the look that was in Jesus' face. The other evidence remembers that shrill voice of the woman in the crowd and her homely words. These evidences of the forties, fifties, sixties, are independent, and supplement one another. They converge towards the year A.D. 30. They bring us very near to seeing that scene and hearing those sayings. And two

points, at least, may be noted by a modern reader. One is the absence of any emphasis on the miracle our Lord has done. It is mentioned without any sort of protestation that it is a miracle. It is simply taken for granted that it is so, by Jesus, and by His friends, and by His enemies.

The other is the quietness of that stupendous claim: 'Whosoever shall do the will of God, the same is my brother,' or was it, 'My brethren are those which hear the word of God and do it'?

## II. The Mission and Return of the Disciples

Lk. ix. 57. And a certain man said unto him, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, The foxes have holes and the birds of the heaven have nests; but the Son of man hath not where to lay his head.

59. And he saith unto another, Follow me. But he said, Lord, suffer me first to bury my father.

60. But he said unto him, Follow me: and leave the dead to bury their own dead.

Mk. vi. 6. And he went round about the villages teaching.

7. And he called unto him the twelve, and began to send them forth two and two; and he gave them authority over the unclean spirits;

[And he sent out his disciples] two and two. . . .

Lk. x. 2. And he said unto them, The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

[*Cf.* Mk. vii. 27. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.]

Mt. x. 5. Go not into any way of the Gentiles, and enter not into any city of the Samaritans,

6. But go rather to the lost sheep of the house of Israel.

7. And as ye go, preach, say-

8. And he charged them that they should take nothing for their journey, save a staff only; no bread, no wallet, no money in their purse; 9. but to go shod with sandals: and, said he, put not on two coats.

10. And he said unto them, Wheresoever ye enter into a house, there abide until ye depart thence.

11. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.

12. And they went out, and preached that men should repent.

13. And they cast out many devils, and anointed with oil many that were sick, and healed them.

[*Cf.* Mk. ix. 1. And he said unto them, Verily I say unto you, There be some here of them

ing, The kingdom of heaven is at hand.

8. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye have received, freely give.

10. Carry no purse, no wallet, no shoes: and salute no man on the way.

Lk. x. 5. And into whatsoever house ye shall enter, first say, Peace be to this house,

6. And if the house be worthy, your peace shall rest upon it: but if not, it shall return to you again.

7. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his food.

Go not from house to house.

8. And into whatsoever city ye enter and they receive you, say unto them,

9. The kingdom of God is come nigh unto you.

10. But into whatsoever city ye enter, and they receive you not, go out into the streets thereof and say,

11. Even the dust of your city that cleaveth to our feet we do wipe off against you: howbeit know this, that the kingdom of God is come nigh.

12. Verily I say unto you, it shall be more tolerable in that day for Sodom, than for that city.

Mt. x. 16. Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.

23. But when they persecute you in this city, flee into the next: for verily I say unto you,

which stand by, which shall in no wise taste of death, till they shall see the kingdom of God come with power.]

Mk. viii. 34. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross and follow me.

35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36. For what doth it profit a man to gain the whole world and forfeit his life?

37. For what should a man give in exchange for his life?

38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of the Father with the holy angels.

Mk. xiii. 9. But take heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.

10. And the gospel must first be preached unto all the nations.

11. And when they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12. And brother shall deliver up brother to death, and the father his child; and 'children

Ye shall not have gone through the cities of Israel, till the Son of man be come.

24. A disciple is not above his master, nor a servant above his lord (Lk. vi. 40).

25. It is enough for the disciple that he be as his master, and the servant as his lord.

If they have called the master of the house Beelzebub, how much more them of his household?

40. He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me. . . .

Mt. x. 32, Lk. xii. 7. Every one who shall confess me before men, him will I confess before [the angels of] God.

33. But whosoever will deny me before men, him will I also deny before [the angels of] God.

Lk. xii. 11. And when they bring you before the synagogues, and the rulers, and the authorities, be not ye anxious how ye shall answer or what ye shall say:

12. For the Holy Spirit shall teach you in that hour what ye ought to say.

Mt. x. 34. Think ye that I am come to give peace in the earth? I tell you, Nay: but rather division. For there shall be from henceforth five in one house divided, three against two, and two against three.

35. They shall be divided, father against son, and son against father; mother against daughter, and daughter against

shall rise up against parents' and cause them to be put to death. . . .

Mk. x. 29. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

[Mk. ix. 50. Salt is good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another.]

Mk. vi. 30. And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had taught.

31. And he said unto them, Come ye yourselves apart . . .

her mother; mother in law against her daughter in law, and daughter in law against her mother in law.

36. And a man's foes shall be they of his own household.

37. If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, he cannot be my disciple.

38. Whosoever doth not bear his own cross and come after me, cannot be my disciple.

39. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.

Mt. v. 13, Lk. xiv. 34. Salt is good: but if the salt have lost its savour, wherewith shall it be seasoned?

It is fit neither for the land nor for the dunghill: men cast it out.

He that hath ears to hear let him hear.

Lk. x. 17. And the [disciples] returned with joy, saying, Lord, even the devils are subject unto us in thy name.

18. And he said unto them, I beheld Satan fallen as lightning from heaven.

19. Behold I have given you authority to 'tread upon serpents' and scorpions, and over all the power of the enemy; and nothing shall in any wise hurt you.

20. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21. At that season he . . . said, I thank thee, O Father, Lord of heaven and earth, that thou

Mk. ix. 7. And there came a voice out of the cloud, This is my beloved Son : hear ye him.

Mk. vi. 31. Come ye yourselves apart into a desert place, and rest a while.

For there were many coming and going, and they had no leisure so much as to eat.

32. And they went away in the boat to a desert place apart.

33. And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent them.

34. And he came forth and saw a great multitude, and he had compassion on them, because they were as ' sheep not having a shepherd ' : and he began to teach them many things.

didst hide these things from the wise and understanding, and didst reveal them unto babes : Yea, Father, for so it was well-pleasing in thy sight.

22. All things have been delivered unto me of my Father : and no one knoweth the Son, save the Father ; neither the Father save the Son, and he to whomsoever the Son willeth to reveal him.

Mt. xi. 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29. Take my yoke upon you, and learn of me ; for I am meek and lowly in heart : and ye shall find rest unto your souls.

30. For my yoke is easy, and my burden is light.

Lk. x. 23. [And turning to his disciples, he said privately]

Blessed are the eyes which see the things which ye see.

24. For I say unto you that many prophets and [righteous men] have desired to see the things which ye see, and saw them not, and to hear the things which ye hear, and heard them not.

If we follow St. Matthew rather than St. Luke, MK and Q had each of them one account of a Mission and Return of the disciples. St. Luke's final editor appears to have made room for the Marcan account by postulating a second mission of the Seventy or Seventy-two to whom he applies the Q account, which was already in the first edition of St. Luke. St. Matthew gives, as belonging to this mission, warnings of a persecution (from Q) which in MK

are found in connexion with the presage, by Jesus, of His own death. And, again, others which are found in the apocalypse of Mark xiii.

The restoration of Q from MT and LK is, of course, very uncertain. But it is singular to find MT bringing together x. 23, 'Ye shall not have gone through the cities of Israel, till the Son of man be come,' and x. 33, 'whosoever will deny me before men . . .'; and, similarly, MK bringing together viii. 38, 'whosoever shall be ashamed of me and of my words . . ., and ix. 1, 'Verily, I say unto you, there be some here of them which stand by. . . .' Matt. x. 23 can scarcely have stood elsewhere in Q than in this Mission story.

The two accounts of the Return of the disciples have diverged far enough, and yet, when the mind is looking for an explanation of the great passage, 'I thank thee, O Father, Lord of heaven and earth . . .' being followed (as MT suggests) by the passage, 'Come unto me, all ye that labour' (Mt. xi. 25 and 28), and the words of Lk. x. 23 = Mt. xi. 28, 'Blessed are the eyes which see the things that ye see,' spoken to the disciples, this of prayer, and of speech to the multitude, and of speech to the disciples, with its words of compassion and its restfulness, could scarcely find a more appropriate time and place than is found in Mk. vi. 31-34. Put together the language of Q and the scene of MK, and there disappears that seeming inappropriateness of the words 'Come unto me, all . . .' spoken to a world of men. The sudden change of audience seems to have caused them to be omitted by St. Luke, and

caused him to add, in passing from the prayer to the saying to the disciples, his editorial words (x. 23, 'And turning to the disciples, he said privately'). It is well for us that MT has blindly followed Q, and saved for us those three verses. We could ill have spared his xi. 28, 29, 30.

One of the possible explanations of likenesses between MK and Q is that MK has copied Q. I am printing these parallels in part, so that readers may judge whether this explanation is satisfactory.

The Sayings of Q, for example, are several times found abbreviated in Mark. Are they Mark's abbreviations of Q, or does MK represent another memory—perhaps St. Peter's memory—of the Saying more fully remembered in Q? Compare two of the passages already printed:

Mk. iii. 28. Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith they have blasphemed:

Mt. xii. 32, Lk. xii. 10. And everyone who shall speak a word against the Son of man, it shall be forgiven him:

Blasphemies of the sons of men, and blasphemy against the Son of man.

It appears that a mistake has found its way here into Q. Its presence in Q is explained by MK. And MK, being independent of Q, has escaped the mistake. Again, compare:

Lk. xi. 27. And it came to pass, as he said those things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck.

Mk. iii. 31. And there come his mother and his brethren; and standing without, they sent unto him, calling him.

32. And a multitude was sitting about him, and they say unto him, Behold, thy mother

28. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

and thy brethren without seek for thee.

33. And he answereth them, and saith, Who is my mother and my brethren ?

34. And looking round on them which sat round about him, he saith, Behold my mother and my brethren !

35. For whosoever shall do the will of God, the same is my brother, and sister, and mother.

It is difficult to imagine someone who was no more than a copyist who could have made the MK version out of the Q version. It is simpler to suppose that the same scene, in two independent accounts of it, became Lk. xi. 27, 28 and Mk. iii. 31-35.

The Marcan and Q versions of this scene have already been printed side by side. And the Mission (and Return) of the disciples (Mk. vi. and Mt. x. and Lk. x.).

In this is MK dependent upon Q ?

He adds no detail. He leaves out several. And yet, even here MK has one advantage over Q.

Q has ' no staff,' ' no shoes.' And Q is surely mistaken. MK has ' take nothing save a staff only ' and ' go shod with sandals.' And, surely, MK is right.

Q's mistake is said to have arisen when the Aramaic was being translated into Greek. Perhaps about 45 A.D. ? The accounts of the Return have diverged so widely that it will be questioned, no doubt, whether they were ever originated by one episode.

And yet it is suggestive to set them side by side :

Mt. xi. 25. I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes :

27. All things are delivered unto me of my Father : and no one knoweth the Father, save the Son, and he to whomsoever the Son willeth to reveal him.

28. Come unto me, all ye that labour and I will give you rest.

Mt. xiii. 16. Blessed are the eyes which see the things which ye see. . . .

17. For I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not.

Mk. vi. 30. And the apostles gather themselves together unto Jesus ; and they told him all things, whatsoever they had done. . . .

31. Come ye yourselves apart into a desert place and rest awhile. . . .

[And then the multitude running and the boat rowing, and the multitude ready to meet the boat.]

34. And he came forth and saw a great multitude, and he had compassion on them, because they were as ' sheep not having a shepherd ' : and he began to teach them many things.

[And from this pass to a passage which many have argued must once have stood nearer to it, once, than it stands now, Mk. ix. 2-13, the Transfiguration.

Neither of these passages appears to have made any use of the other. And yet, if you will notice the kind of divergence which is found in other ' parallel ' passages, it seems possible that you will allow that these two accounts go back to one origin.

Notice, for example, the above passage, Lk. xi. 27, 28 and Mk. iii. 31-35. Q tells of the woman's interruption, ' Blessed is the womb that bare thee.' MK has simpler words. Hardly more than the people's, ' Behold, thy mother and thy brethren ! ' And the answer of Jesus, ' Behold, my mother and my brethren ! '

In MK it is His look that is remembered. The story is vivid with the multitude, the mother and

brothers, the message passing through the crowd, and that look.

MK and Q go back to the same scene, but the two memories of it are distinct. They remember it each in his own way.

Remembering this difference of manner, compare these passages of MK and Q again.

In MK a multitude on the shore, and Jesus met by them, talking, no doubt, now to the Twelve, and now to the people. It says He said, 'Come and rest awhile.' It says, 'He began to teach them many things.' It does not say what things. And, in the Transfiguration, plain words: 'This is my beloved Son: hear ye Him.' But there is the 'glistering exceeding white.' There is 'Elijah with Moses.'

And in Q, to correspond, there is the same Revelation of the Son, after the same 'Come and rest.' You do not know whether it is said to the Twelve or to the people. And there are the 'prophets and righteous men' who desired to see.

The suggestion that these passages are passages which have diverged from one another, being originally accounts of the same events will, no doubt, be thought fantastical by some readers, and I will invite such to pass on and consider another passage of Q, and the corresponding passages of MK.

But first I must 'conjecture' the Q passage.

In any reconstruction of Q, attention will be drawn to four passages: Mt. xvii. 20; xviii. 7; xviii. 12, 13; xviii. 15, 21, 22. In Lk. xvii. 6; xvii. 1; xv. 4-7; xvii. 3.

They are obviously an original group of passages, in Q. Their juxtaposition obviously goes back to Q,

and yet, as they stand, I can see no obvious reason for their being grouped together.

It is only when they are read side by side with the corresponding passages of MK that their grouping together is explained.

The quarrels, for example, of grown-up men and the reverence due to little children are distinct subjects. But they are not kept distinct here, or in MK. And MK explains why, for, as MK shows, both these early traditions go back to one scene—a scene in which Jesus was speaking to angry grown-up men, and speaking to them with a little child in His arms.

I am trying to draw up, side by side, a MK story of which the thread runs on in order of time, and the Q parallel passages.

I left MK at vi. And took him up again at ix. The interval is one of the passages of Mk where the arrangement appears most to have been dictated by other considerations than the desire to tell a plain straightforward story in order of time. I will take from Mark ix., x., xi. the passages in which the straightforward thread of the story can most clearly be traced. And, out of Q, I will gather together such passages as our Marcan story suggests belonged to this part of the Gospel.

But in order to reconstruct Q, starting from those passages, Lk. xvii. 6 ; xvii. 1 ; xv. 4-7 ; xvii. 3, it will be necessary to take great liberties with the order in which Q passages are now found in Luke.

I propose to restore to this group Lk. xxii. 30 ; vii. 29, 30 ; x. 25 ; xi. 37-52 ; xii. 34, 35.

Those who hold that the καθεξῆς of Lk. i. 3 applies

to our present edition of the Gospel will be unwilling, no doubt, to grant this permission. Yet they must be asked again, until they grant it.

For, I suggest, it is in Luke's manner to remove Lk. xxii. 30 to the Last Supper. The words 'eat and drink at my table' are enough to account for his doing that. And Lk. vii. 29 is given by Matthew in another and likelier connexion in Mt. xxi. 32.

And Lk. x. 25-27 is, quite clearly, out of its original place to serve, in Luke's manner, as a kind of text to the Parable of the Good Samaritan.

And Lk. xi. 37-52 has actually split in two a Q saying, Lk. xi. 33 and xii. 2, of which the two pieces can be seen in one at Mk. iv. 21, 22.

And Matthew bears witness that Lk. xii. 34, 35 belonged, in Q, to Lk. xi. 37-52.

Now, if Mark's arrangement of his story is, in some cases, due not to the time-order but to purposes of instruction, and if Matthew follows Mark's order, and if Luke has made very free with the order of Q, we are left without any very clear or certain guidance.

And yet it need not be impossible to arrive at a probable order, following Mark where Mark will guide us, and supposing, for an experiment, that Q's order was more like the original Mark order than is commonly supposed.

Mk. ix. 30. And they went forth from thence, and passed through Galilee; and he would not that any man should know it.

31. For he taught his disciples, and said unto them, The Son of man is delivered up into the hands of men, and they shall kill him. . . .

Lk. xii. 49. I came to cast fire upon the earth; and what will I, if it is already kindled?

50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

## The Quarrel of the Disciples and the Lesson of the Little Child

33. And they came to Capernaum : and when he was in the house he asked them, What were ye reasoning in the way ?

34. But they held their peace : for they had disputed one with another in the way who was the greatest.

35. And he sat down, and called the twelve ; [and he saith unto them, If any man would be first, he shall be last of all, and minister of all].

36. And he took a little child, and set him in the midst of them : and taking him in his arms, he said unto them,

37. Whosoever shall receive one of such little children in my name, receiveth me : and whosoever receiveth me, receiveth not me, but him that sent me.

41. And whosoever shall give [you] a cup of water to drink, Verily I say unto you, he shall in no wise lose his reward.

42. And whosoever shall cause one of these little ones . . . to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

Mk. x. 13. And they brought unto him little children that he should touch them : and his disciples rebuked them.

Mt. x. 42. And whosoever shall give to drink unto me of these little ones a cup of cold water only. . . .

Lk. xvii. 1. Woe unto the world because of occasions of stumbling ! for it must needs be that occasions come ; but woe to that man through whom the occasion cometh !

2. It were better for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

14. But when Jesus saw it he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for of such is the kingdom of God.

15. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.

16. And he took them in his arms, and blessed them, laying his hands upon them.

Mt. xviii. 10. See that ye despise not one of those little ones; for I say unto you that in heaven their angels do always behold the face of my Father which is in heaven.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

[? Incident of the rich man's failure to follow Jesus, and Peter's saying,]

28. Lo, we have left all, and have followed thee.

29. Jesus said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake,

30. But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers and children and lands, with persecutions; and in the world to come eternal life.

Lk. xii. 28, Mt. xix. 28 [but ye are they] which have followed me . . . [when the Son of man shall sit on the throne of his glory] ye shall also sit upon twelve thrones judging the twelve tribes of Israel.

[Dr. Bacon has pointed out the added force of Mk. x. 14, 28, if they follow, without interruption, on ix. 30, 33. The children are brought to say

'Goodbye,' as their fathers set out on that fateful journey. The disciples' minds full of the coming kingdom, and they are told 'of such is the kingdom.' And x. 29, Peter is thinking of the home so lately left behind.]

32. And they were in the way going up to Jerusalem; and Jesus was going before them: and they were [He was] amazed; and they that followed were afraid. . . .

35. And there came near unto him James and John . . . Master, we would that thou shouldst do for us whatsoever we shall ask . . .

37. And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand in thy glory.

38. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink of the cup that I drink? or to be baptized with the baptism that I am baptized with?

41. And when the ten heard it they began to be moved with indignation concerning James and John:

42. And Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, lord it over them; and their great ones exercise authority over them.

Mt. xix. 28. . . . sit upon twelve thrones. . . .

[Lk. xii. 50. I have a baptism to be baptized with.]

Mt. xviii. 21. How oft shall my brother sin against me, and I forgive him? Until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

Lk. xxii. 24. And there arose a contention among them, which of them is accounted to be greatest.

25. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors.

26. But ye shall not be so:

43. But it is not so among you: but whosoever would become great among you, shall be your minister:

44. And whosoever would be first among you, shall be servant of all.

45. For verily the Son of man came not to be ministered unto but to minister, and to give his life a ransom for many.

Mk. xi. 23. Have faith in God. Verily I say unto you, whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it.

but he that is greater among you let him become as the younger; and he that is chief, as he that doth serve.

27. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth.

Lk. xvii. 5. And the apostles said unto the Lord, Increase our faith.

6. And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamore tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.

7. But who is there of you, having a servant ploughing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat. . . .

MK's version 'of the mountain' seems to belong where MK has placed it, to the Mount of Olives overlooking the Dead Sea. We are, if so, in the story of the Last Week.

## Final Warnings to the Jews

Mk. xi. 27. . . . 'by what authority?'

29. And Jesus said unto them, I will ask you one question, and answer me, and I will tell you by what authority I do these things.

30. The baptism of John, was

Mt. xxi. 28. A man had two sons; and he came to the first, and said, Son go work to-day in my vineyard. . . .

31. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that

it from heaven or from men ? answer me.

31, 32, 33.

Mk. xi. 12-17, 20-21. The fig-tree.

Mk. xii. 1. And he began to speak unto them in parables. A man ' planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower,' and let it out to husbandmen, and went into another country.

9. What therefore will the lord of the vineyard do ? he will come and destroy the husbandmen, and will give the vineyard unto others.

10. Have ye not read even this scripture : ' The stone which the builders rejected, the same was made the head of the corner :

11. This was from the Lord, and it is marvellous in our eyes ' [Ps. cxviii. 22].

the publicans and the harlots go into the kingdom of God before you [Lk. vii. 29, 30].

32. For John came unto you in the way of righteousness, and ye believed him not : but the publicans and the harlots believed him : and ye when ye saw it did not even repent yourselves afterward, that ye might believe him.

Lk. xii. 54. When ye see a cloud rising in the west. . . . 55. a south wind blowing . . . 58. As thou art going with thine adversary . . . agree with him . . . 59. Thou shalt by no means come out thence, till thou have paid the last farthing.

Lk. xiii. 1. The Galilaeans . . . 4. The tower of Siloam . . . 5. Except ye repent, ye shall all likewise perish.

6. A certain man had a fig-tree planted in his vineyard ; and he came seeking fruit thereon, and found none.

7. And he saith unto the vine-dresser, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down. . . .

9. And if it bear fruit thenceforth, *well* ; but if not, thou shalt cut it down.

## The Scribe's Question

Mk. xii. 28. And one of the scribes . . . asked him, What commandment is the greatest of all ?

29. Jesus answered, The first is, Hear O Israel ; the Lord our God, the Lord is one :

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Master, thou hast well said. . . .

34. And . . . Jesus . . . said, Thou art not far from the kingdom of God.

Lk. x. 25. And behold a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life ?

26. And he said unto him, What is written in the law ? how readest thou ?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; (Deut. vi. 4, 5) and thy neighbour as thyself (Lev. xix. 18).

28. And he said unto him, Thou hast answered right : this do, and thou shalt live (Lev. xviii. 5).

## Denunciation of the Pharisees

Mk. xii. 38. And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and to have salutations in the market-places,

39. And chief seats in the synagogues, and chief places at feasts :

40. they which devour widows' houses and for a pretence make long prayers ; these shall receive greater condemnation.

Mt. xxiii. 13. Woe unto you, scribes and Pharisees hypocrites ! because ye shut the kingdom of heaven against men : for ye enter not in yourselves, neither suffer ye them that are entering in to enter (Lk. xi. 52).

6. Woe . . . for ye love the chief seats in the synagogues and the salutations in the market-places (Lk. xi. 43).

23. Woe unto you . . . for ye tithe mint and anise and cummin . . . (Lk. xi. 42).

27. Woe . . . for ye are like unto whited sepulchres (Luke xi. 44).

[Mk. xii. 2. He sent to the husbandmen a servant . . . and they took him and beat him . . . 4. And again . . . another ; . . . and him they wounded . . . 5. And another ; and him they killed : and many others ; beating some and killing some.]

Mk. xiii. 1. And as he went forth out of the temple, one of his disciples saith unto him, Master, behold, what manner of stones, and what manner of buildings !

2. And Jesus said unto him, Seest thou these great buildings ? There shall not be left one stone upon another, which shall not be thrown down.

29. . . . ye build the sepulchres of the prophets (Lk. xi. 47).

34. Therefore [said the wisdom of God] I will send unto them prophets, and wise men, and scribes ; and some of them they shall kill and persecute ;

35. That the blood of all the prophets . . . may come upon this generation ; from the blood of Abel unto the blood of Zachariah who perished between the altar and the sanctuary : yea, I say, all these things shall come upon this generation.

37. O Jerusalem, Jerusalem. . .

38. Behold your house is left unto you desolate.

39. For I say unto you, Ye shall not see me till ye shall say, Blessed is he that cometh in the name of the Lord [Ps. cxviii. 26].

The reader will judge whether, in these passages, MK and Q appear to be two independent and trustworthy witnesses, who illustrate and corroborate one another ; differing because they are independent, and agreeing because they are trustworthy.

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